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CALIFORNIA PIONEER DECADE OF 1849

THE PRESBYTERIAN CHURCH

WITH SOME MENTION OF OTHER CHURCHES, AND INCIDENTAL REFERENCE TO CURRENT EVENTS AND CIVIL AFFAIRS OF EARLY AND LATER DATE

AN HISTORICAL CONTRIBUTION

SUPPLEMENTAL TO THE SYNOD'S OFFICIAL HISTORY

By REV. JAMES S. McDONALD, D. D.

Including

RECOLLECTIONS OF PIONEER WORK IN CALIFORNIA

By JAMES WOODS, A PIONEER MINISTER

Formerly of Stockton, Los Angeles and Santa Rosa

Combined with

ANNALS AND MEMORIES OF PIONEER TIMES

By JAMES L. WOODS, HIS SON

Formerly Minister at Lakeport and Mendocino

By JAMES L. WOODS, Retired

OF THE SYNOD OF CALIFORNIA

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Press of The Hansen Co., San Francisco, Cal.

Reprint 1981

Pioneer Publishing Co., Fresno, Cal.

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Leo K. Brown
Reedley, California
ISBN 0-914330-44-6

Theology Library
SCHOOL OF THEOLOGY
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be obtained from:
Rev. Leo K. Brown
634 N. Steven Ave.
Reedley, CA 93654
(209) 638-9688

Printed in the United States of America
Book Publishers, Inc., Fresno, CA

DEDICATION

To the memory of my mother, Eliza Ann; my wife, Susan Taylor; the pioneer "Three W's," Sylvester Woodbridge, Albert Williams and James Woods (my father), "who have rested from their labor and their works do follow them,"

I affectionately dedicate this book.

JAMES L. WOODS.

FOREWORD

During a period of years, and when in failing health, the following pages were carefully and laboriously compiled by the Rev. James L. Woods.

Though they cover an epoch in the church annals of California now past and gone, the events are matters of history and, it is hoped, will be of interest to Christian people, particularly to those of the Presbyterian church.

It was Mr. Woods' earnest desire to give exact data which would correct mistakes and errors that had unintentionally crept into statements heretofore made by persons uninformed, and also to leave a memorial to his revered father, Rev. James Woods, and to the latter's early associates and co-laborers in religious work in California.

In Mr. Woods' own words, "the work was begun in 1898, but the task was joyfully surrendered when the Synod of California formed the Historical Society and appointed the Rev. James S. McDonald, D. D., historian."

The writing of this book was a work of love to honor the men who gave the best that was in them to establish the religion of Christ in the new western country. Unfortunately the writer passed to his eternal reward after completing the manuscript, and before it was published.

That his labor of love may not be lost, his family has put the manuscript into print, that it may serve the purpose for which it was intended. It was Mr. Woods' idea to have in his book enough history to be introductory, sufficient local and personal circumstance and incident to be readable, and enough of Divine truth to be a religious force in proclaiming the gospel of Christ our Divine Lord and Saviour, "The same yesterday and today and forever."

His introduction, as found with the manuscript, will be used.

H. E. J.

ACKNOWLEDGMENTS

The primary acknowledgment is due the true author of this book, the Rev. James L. Woods. His dedication to accuracy in reporting the events of the Presbyterian Church's "California Pioneer Decade" has greatly enhanced the historical import of this book. For that commitment, I am deeply grateful.

Joe and Belinda Canzoneri—two members of the First Presbyterian Church of Visalia, California—supplied valuable assistance in indexing the work. The illustrations were taken from my personal collection of twenty-four "Old California Series" engravings. Numbered and dated copies of these engravings can be obtained from Leo K. Brown Enterprises, 634 North Steven Avenue, Reedley, California 93654. Also available are copies hand-watercolored by artist Roberta Schrock.

Finally, but in no sense least, I acknowledge a debt to Dr. Clifford M. Drury, past professor of church history at the San Francisco Theological Seminary. This great teacher inspired me more than he will ever know.

Leo K. Brown

IN MEMORIAM

Rev. James L. Woods, son of Rev. James Woods and Eliza Ann Woods, was born in Madison, Florida, on the 19th day of October, 1846, and came to California an infant pioneer in 1849.

The stirring events of the times which followed were indelibly impressed upon his boyish mind and owing to a retentive memory much of the detail remained with him throughout his entire life.

Mr. Woods was successively a teacher, lawyer and preacher. While still in his teens he taught school with dignity and efficiency in several parts of California, later going to Little Rock, Ark., to study law in the office of his uncle, Hon. S. W. Williams. He was admitted to the bar, but upon his conversion soon after, he decided that his mission in life was to preach the gospel, though his friends had acclaimed his marked ability as a lawyer.

He returned to California to pursue his studies in the San Francisco Theological Seminary, thus becoming one of its first students. The study room of the seminary was the dreary organ loft of St. John's church, then on Post street. The place was cold and cheerless and it took consecrated young men to study in the uninviting quarters. He was ordained in 1872 and entered into the work of the ministry almost immediately, from which time he held a number of pastorates in California and Nevada, laboring faithfully to bring souls into the kingdom.

During Mr. Woods' years of service he was moderator of several Presbyteries and commissioner to General Assembly. He was, for several years, a member of the executive committee of the International Sunday School Association; by gubernatorial appointment he was made a delegate to the National Societies of Charities and Corrections. Other appointments were declined owing to failing health.

Mr. Woods' legal training eminently fitted him for judiciary work in the church though his retiring nature naturally caused him to shrink from service of this kind. Duty, however, at times called him into it, when moderator. Following a long and trying occasion of this nature, a break in his health occurred from which he never entirely recovered.

In appreciation of this service a committee appointed by his Presbytery drafted resolutions to this effect. "We can find no language to express our admiration for the wisdom and skill of our Moderator during the progress of this case from its inception to its issue; that it is equalled only by the gentle, patient and Christ spirit in which he has guarded the participants. We record our grateful acknowledgement to the kind Providence that guided this Presbytery to the selection of a man whose every qualification is so far above any knowledge we had in his selection that we are constrained to say, 'Thou hast come to the kingdom for such a time as this'." As noted in the local press: "Rev. J. L. Woods was well chosen, being a clear and rapid thinker, a nice judge of law and evidence, and thoroughly impartial and sternly firm."

But the outstanding feature of Mr. Woods' character was his loyalty to the church and to the principles of Christianity from which he never departed. With so many open and secret defections from the faith it was his earnest desire, in the latter days of his life, to have his attitude known.

This is his statement: "I am a Presbyterian and Calvanist, sincerely accepting and adopting the Westminster Confession of Faith, as revised in 1903.

"I believe in God as Spirit, Light and Love; in His infinite and eternal being, power, glory and majesty; a great God and an eternal King, Creator, Lawgiver and Judge, whose name is Father, Redeemer. I believe in the unity of the Bible as the authentic and inspired word of God; a divine revelation and the only infallible rule of faith and practice, and in the incarnation of the well-beloved and only begotten Son of God in the person of Jesus Christ as God manifest in the flesh and born of a woman, yet thinking it not rapine to be equal with God. My faith is not disturbed by the agnosticism of hostile natural science that declares He could not be born of a woman not knowing a man. From out the cold and cruel abyss and the cloud and darkness of agnosticism I set my feet upon the Rock of Ages to rise unto heavenly places in Christ Jesus.

"I believe in the divinity and atonement of Christ, and that His blood cleanses from all sin; and in the Holy Spirit and its work, both of inspiration and regeneration of human souls. I am profoundly convinced of sin and retribution and a future state of rewards and punishments. I am assured of life everlasting of which the resurrection of the Lord Jesus Christ is the promise and pledge. I believe the church with its ordinances and its ministry is a divine institution and that Jesus Christ in His glorified humanity is its exalted Head. The mission of the church and the supreme duty of its ministry is to preach Christ as revealed in the Word."

This unwavering faith and trust remained unchanged during the seventy-one years of Mr. Woods' life. His love for the church was a strong motive for preparing a history of its beginnings in California. He possessed the method and the patience, when his health permitted, to perform the task. For some years previous to his death he was generally acknowledged to be the best authority on the subject.

Mr. Woods loved God and all things that He made—the trees, the flowers and the grandeur of the mountains. To him they spoke a "various language" as he held "communion with her visible forms." It was his custom to take long walks among the mountains, sometimes spending days among their fastnesses. It was when returning to his home in Lakeport from one of these rambles that he succumbed,on the 13th of June, 1918, at the close of a beautiful day. A friend wrote: How fitting that he should fall asleep in the arms of nature.

Affectionately inscribed by his sister,

HARRIET E. JONES.

INTRODUCTION

It is my purpose, if God will, to publish a history of the Presbyterian church in the pioneer days of California. The plan of the book embraces the following methods:

First, a comprehensive and accurate account of the pioneer decade, 1849-59, as far as it is now practicable.

Second, a general and brief survey of the next decade, 1860-69.

Reference will be made to the earliest work of other churches, as well as to current events and civil affairs. There will also be some personal memories and reminiscences, both of early and later date.

Disclaiming originality and literary merit, I accept responsibility for care and fidelity in research, and for prudence in selection and arrangement. In conforming some narratives of others to my personal observation or conviction, giving them due credit, I have shielded them from my own infelicities, while giving to the reader the benefit of their observation and thought and, in the main, their expression.

The list of ministers and churches is as complete as it could be made from accessible records, personal recollections and correspondence with the survivors. Many of the early records have been lost or destroyed by fire or otherwise, and the workers were busier in making history than in recording it. No attempt at accuracy and completeness has been made of the work of other denominations later than May, 1850. Up to that time I have given to their history the same care and pains that I have bestowed upon our own — in equal accuracy with less fullness of treatment.

The difficulty of the work has been great. Clerical and typographical errors have fixed and perpetuated mistakes in dates. Partial lapses of memory have caused some errors. Records are imperfect and in some cases destroyed or lost. Shrinking modesty and morbid self-consciousness have alike played their parts. Apparent discrepancies should be harmonized as far as practicable, and it should be done now. It will soon be too late. A few venerable pioneers remain—only a few. The rest have passed to their eternal reward.

My plan is to give such scenes, incidents and reminiscences as will tend to make clear and vivid the conditions under which the pioneer work of the church was done and the State founded and established.

My purpose in writing is to perpetuate the memory of the dead and to seal their testimony, "preaching peace through Jesus Christ, that He is Lord of all."

JAMES L WOODS.

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SACRAMENTO

CALIFORNIA PIONEER DECADE OF 1849

CHAPTER I.

EARLY HISTORY

Discovery and Exploration.—In the early days of discovery and exploration all that the Spanish knew of North America outside of Mexico and bordering on the Atlantic Ocean was called Florida. The interior north of Mexico, made known by the explorations of Coronado, 1540, and Espejo, 1582, was called New Mexico. The country northward bordering upon the Pacific Ocean was called California.

The name California, by an easy and probably correct etymology, is derived from the Spanish words Caliente, hot, and fornalla, furnace. Its application to this land, however, seems clearly to have been taken from a romance called "Las Sergas de Esplandian," much read in the time of Columbus and Cortez. It was the name of a tropical island near the Indies, rich in pearls and gold, peopled by black Amazons. Their arms and the caparisons of their wild beasts, subdued and trained for war, were all made of gold, for it was the only metal of the country.

The Pacific Ocean was as well known to Europe in the sixteenth century as the Atlantic. It was discovered at Darien by Balboa in 1513. Magellan in 1520 circumnavigated the globe. In 1522 Cortez had subjugated Mexico and turned his attention to the Western coasts.

It is a startling fact that the coast of California was discovered and partially explored within fifty years of the discovery of America by Columbus. Ximenes discovered lower California in 1534. Ulloa explored the gulf and then sailed along the western coast in 1539-40. In 1540 Alarcon, co-operating with the land expedition of Coronado into New Mexico, sailed up the Gulf of California and ascended the Colorado River beyond the Gila. In 1542 Juan Rodriguez Cabrillo, with two vessels, the San Salvador and the Victoria, entered San Diego Bay in September, and the bay of Monterery in November. Wintering in the Santa Barbara Islands, Cabrillo died January 3, 1543. His chief pilot, Bartolome Ferrelo, continued the voyage, and sailed as far north as the southern coast of

Oregon, returning to San Diego Bay in March. To Cabrillo belongs the honor of discovering California.

In 1579 Sir Francis Drake, the English navigator, explored the northern coast. According to his observations of latitude he landed at Point Reyes, but fell short of reaching San Francisco Bay. He proclaimed his possession of this country in the name of his sovereign and called it New Albion.

In 1602 Sebastian Viscaino explored the coast from Acapulco Bay, Mexico, to Cape Blanco, Oregon. Like Cabrillo, he entered the bays of San Diego and Monterey, giving to them as well as to Point Conception and Cape Mendocino, the names they still bear. He passed the bay of San Francisco without noticing it and missed the Columbia River.

San Francisco Bay was discovered by a land expedition intended to reach Monterey. The discoverer was Don Gaspar de Portola, the first Spanish governor of California, November 2, 1769.

The first vessel that entered the bay of San Francisco was the San Carlos, Juan de Ayala commander, August 5, 1775.

In 1616 Lamair and Van Schooten, Dutch navigators, had doubled Cape Horn, opening a new and comparatively safe highway. But winds and currents carried returning vessels from the Philippine Islands far to the north upon the American coast. The depredations of Dutch and English privateers upon the Spanish commerce in the seventeenth century and the search for the northwest passage (northeast to us), placed California in the highway of commerce. There were many subsequent voyages for adventure and spoliation, yet from its discovery California lay in nature's wastes for more than two hundred years.

Spanish Civilization and Missions.—The Jesuit missions in Baja (lower) California began in 1699 and ended in 1768, when their order was expelled from Mexico and their work was transferred to the order of Saint Francis of Assisi.

The Franciscan Missions.—The Franciscan friars began their mission in Alta (upper) California at San Diego, in 1769. Junipero Serra, their founder and first president, was a true pioneer, possessing high executive ability, religious zeal and fervor, and worthy, it appears, of the praise so freely given him. Mission extension virtually closed in 1798. Santa Inez, founded in 1804, had been proposed in 1798. San Rafael, in 1817, and Sonoma, 1823, were established rather as sanitary retreats and military barriers against the Russians.

The padres (fathers) had temporal and spiritual power, both over the presidios (military posts) and the missions. The soldiers were their subjects, and the neophytes (Indian converts) their slaves.

Four presidios were established at San Diego, Santa Barbara, Monterey and San Francisco respectively. The army protected the missions, brought in squads of Indians for conversion and enforced the authority of the padres. While aiding in the propagation of the faith by force of arms, the soldiers often became its corruptors by their vice and sensuality. The mission buildings were usually constructed of adobe (large sun-dried bricks), with tile roofs. Some, built of stone, were well finished. They stood upon a plaza (open square), and consisted of a church, cloisters for the friars, monjerios (dormitories) for the unmarried females, barracks for the soldiers—of which each mission had a detachement—and such other houses as were needed for dwelling, storage, and various uses. Beyond these were the huts of the neophytes and the corrals (stock-yards).

The Indians were taught simple mechanical arts. By their labor, flocks and herds were reared, and fields, orchards, vineyards and gardens were cultivated. Labor was systematic, but the discipline was rigorous and the punishments were severe, sometimes brutal.

With such regulations and opportunities, the missions grew wealthy. They were rich in money, houses, lands, flocks, herds and a numerous retinue of servile laborers. It is said that, at one time, there were more than twenty thousand enrolled and living. Chapels were served with vessels of gold, and ornamented with rich drapery, upon carved altars, and with rare, costly pictures imported from Spain.

There were twenty-one missions in all. In geographical order and with the year of their founding they are as follows: San Diego de Alcala, 1769; San Luis Rey de Francia, 1798; San Juan Capistrano, 1776; San Gabriel Arcangel, 1771; San Fernando Rey de Espania, 1797 (both near Los Angeles); San Buena Ventura, 1782; Santa Barbara Virgen y Martyr, 1786; Santa Inez Virgen y Martyr, 1804; La Purisima Concepcion, 1787; San Luis Obispo de Tolosa, 1772; San Miguel al Gloriosisimo Principe Arcangel, 1797; San Antonio de Padua, 1771; Maria Santisima de la Soledad, 1791; San Carlos de Borromeo, called also Carmelo (near Monterey), 1770; San Juan Bautista, 1797; Santa Cruz, 1791; Santa Clara, 1777; San Jose La Mission del Gloriosisimo Patriarca Senor (east of San Francisco Bay), 1797; San Francisco de Assisi de Laguna de Dolores (commonly called Mission Dolores), 1776; San Rafael, 1817;

and San Francisco Solano de Sonoma (commonly called Sonoma Mission), 1823. An attempt was made to establish a mission at Santa Rosa in 1827, but it proved a failure.

Pueblos and Land Grants.—Pueblo (town) settlements and private land grants to citizens—native or naturalized—were other means besides the missions for the Spanish colonization and civilization of California. Pueblos were established at San Jose in 1777, and at Los Angeles in 1781; and the villa of Branciforte, near Santa Cruz, in 1797.

Private land grants were numerous, and were often principalities in extent. They were designed as colonization schemes, under private enterprise. They were independent of the authority of the missions. These advantages had the desired effect, and California had a considerable population when Mexico had become an independent republic, 1822-24.

Secularization of the Missions.—First, division, and then conflict of authority, arose between the missions on one hand and the pueblos and ranchos (subdivided grants) on the other. Secularization of the missions was logical and inevitable. In fact, the government had intended it from the first. In principle, secularization was simply restoration of civil jurisdiction to the state; the conversion of the missions into pueblos, the allotment of their lands in severalty to the neophytes, and the appointment of parish priests from the secular clergy (that is, those not members of monastic orders) followed. Though flourishing in their temporalities, yet, for want of moral and spiritual power, the missions, after their secularization in 1834, went rapidly to destruction.

Causes of Failure.—As civilizing agencies they were a failure, because founded upon force and inimical to civil and religious liberty. Sovereignty of the people—the very foundation of the republic—was, to their minds, high treason, and a free press and rights of conscience were sacrilege and heresy. The end as civil institutions was disaster and ruin.

As religious institutions, the system was equally false and fruitless. They attempted spiritual conquests with carnal weapons. The secular arm was their strength and peril.

The scattered neophytes, with gross darkness and superstitions, carried with them some religious traditions. But their state as the visible result of Christian effort was a failure.

CHAPTER II.

EARLY AMERICAN SETTLEMENTS

In the early part of the 19th century California ports were occasionally visited by vessels for supplies and trade. Assorted cargoes were exchanged for hides and tallow. During 1810-20 a few Americans and Europeans ingratiated themselves, married and settled in the country. The Russians had hunting and trapping posts in 1812 along the northern coast. Rocky Mountain trappers hunted on the western slopes of the Sierra Nevada Mountains in 1820-30. The first American overland expedition appears to have been the hunting party of J. S. Smith for supplies in 1826 from Salt Lake to Los Angeles via the Colorado River.

Colonization Laws.—The laws of 1824 and 1828 were designed to induce immigration to California from Mexico, but provision was also made for foreigners, both in the way of restriction and immunities. From 1830 onward there was an increasing number of American settlers. Soil, climate, scenery and the wide domain attracted the frontiersmen of the west.

In 1835 the United States offered to purchase California from Mexico.

Overland emigrant trains from the Missouri River began in May, 1841, and continued throughout the forties. Besides some foreigners at San Diego, Santa Barbara and Monterey, there were important settlements near San Jose, Sacramento, in Napa Valley and Sonoma County before the discovery of gold.

The Bear Flag War.—National and race pride and antipathy sometimes apparent were intensified by the strained relations between the United States and Mexico over the independence of Texas. There was a skirmish near the site of Healdsburg in 1844 between twenty Americans and a party of Californians, a precursor of open conflict two years later.

A pronunciamento against Americans was issued by a junta at Monterey in April, 1846. General Vallejo of Sonoma was directed by General Castro, Commandante General, to drive back all immigration over the Sierra Nevada mountains and to expel Americans not having special permits. In May or early June a party sent by Castro to the Sacramento valley for the purpose of buying horses, for a peaceful purpose, told the wife of William Knight, who was a Californian, that they were to drive the Americans out of the country. It was, with little doubt, secret brag and bluster. She told it to her hus-

band. Alarmed by the proclamation, a supposed authentic report of an immediate attack, and this apparently hostile act of preparation, a company of seventy Americans, led by Ezekial Merritt, surprised and captured Sonoma with General Vallejo and a small garrison on June 14, 1846. They organized more thoroughly under William B. Ide, proclaimed their independence, and raised the Bear Flag.

As much has been written about this historic banner both in the way of historical note and "higher criticism," (as an "original autograph"), I digress to give my humble contribution.

In reply to my inquiries in April, 1898, Benjamin Dewell, of Upper Lake, Cal., said:

"Its size was not measured. The material was red flannel and blue drilling on muslin. Mrs. W. B. Elliott and Mrs. J. Grigsby supplied the material. The work was done by Tom Cowey and B. Dewell. It was painted by W. Tod. If I remember right it was black; perhaps some red was used. When the American flag was raised in July, Lieutenant Revere took it."

After the event they advised with Capt. John B. Montgomery, U. S. N., at San Francisco, who could not then aid them. If Col. Fremont had not secretly aided the revolution he had apparently advised it in another form, and his presence near by was understood by the settlers as an encouragement.

Thomas Cowie, of the Bear Flag, and Thomas Fowler, who were sent on a hazardous errand to the Fitch ranch near Healdsburg for powder, were taken and cruelly mutilated and killed.

The Californians gathered their forces near Santa Rosa to recapture Sonoma, but were forced to retreat across San Francisco Bay. There was a skirmish in Marin County in which several Californians were killed. The revolutionists celebrated their independence on July 4th in true American style.

Whatever criticism of the Bear Flag war may be just, it was a movement of intelligent and hardy men bent on desperate measures for their own defence.

When news of the war with Mexico was received it was replaced by the flag of the United States.

The American Conquest.—Upon hearing of a rumor of war between the United States and Mexico, Commodore Jones, on the 19th day of October, 1842, floated the American flag

over Monterey. But learning that it was a false report he hauled down the flag, apologized and sailed away. However, four years later he saw it afloat never again to come down.

Commodore John D. Sloat raised the flag of the United States at Monterey July 7, 1846. By his order it was raised by Captain John B. Montgomery at San Francisco July 9; at Sonoma on the 10th, and at Sutter's Fort (Sacramento), on the 12th, by Lieut. J. W. Revere. After conference with American residents it was raised soon after at San Jose and San Juan.

In August Commodore Robert F. Stockton took possession of Santa Barbara, and by his order Colonel Fremont took possession of San Pedro, San Diego and Los Angeles.

Pio Pico, Governor, and Jose M. Castro, Commandante General, fled to Mexico, and California was in possession of the United States' forces without resistance.

But in September the Californians revolted under Gen. Jose M. Flores, recaptured Santa Barbara and Los Angeles, and closely beseiged San Diego by land. By separate uprisings Monterey was threatened and there was an attack upon an American detachment near San Jose.

Gen. Kearny, after subduing New Mexico, was on his way for operations in California. Hearing of its conquest he turned back his army, reserving only a detachment. After an engagement with considerable loss of killed and wounded at San Pasqual, and a march onward, Kearny found his command at the hill of San Fernando, San Diego County, surrounded by the enemy on the morning of December 8, 1846. The scout Kit Carson, Lieutenant Beale and an Indian pierced the circle of the enemy and carried the message for relief to Commander Stockton. Aid arrived on the 10th. The enemy fled. On the 12th Kearny was in San Diego. Commander Stockton reduced San Diego from the harbor. Aided by General Stephen W. Kearny, the Californians were engaged in battle and defeated at San Gabriel, January 8, 1847, and at the Mesa south of Los Angeles on the 10th. The American loss was three killed and nine wounded. The enemy's loss was two or three times as great. They retreated northward only to meet Fremont near San Fernando on the 12th. Without a battle they surrendered on the 13th, thus closing hostilities.

Instead of the well known and the unhappy story of the cordial meeting and subsequent variance between Commander Stockton and General Kearny some reminiscences of others in lighter vein are here given.

I had never seen any account of the capture or occupation of Fort Sutter until I found a story, apparently authentic, in a biographical sketch of William Baldridge of Napa Valley, a pioneer of 1843.

In July, 1846, two companies of volunteers under John Ford and Granville P. Swift, along with Fremont's force, started for Fort Sutter on the 6th, Fremont's force going by way of Soscol and the volunteers through Berryessa Valley. Crossing the river and encamping near the embarcadero, Mr. Baldridge, with rifle in hand, went to the fort for supplies. The door, to his great surprise, he found shut and barricaded. He knocked loudly but the Indian keeper told him that he could not come in. General Sutter then came, looked through the wicket, recognized Lieutenant Baldridge and said, "I surrender to you; I held out as long as I could; you are too strong for me." One rifleman against a fort with two large field pieces facing the door, other guns at the embrasures and a lot of small arms! Truly a serio-comic situation. But Sutter knew the whole status of affairs and was at heart eager to surrender to the Americans after a show of resistance. Yet it is a flit of humor across the face of grim-visaged war. (History of Napa and Lake Counties; Napa, p. 193.)

In accordance with the desire of the Rev. Sylvester Woodbridge, of Long Island, his friends, with the recommendation of the Presbyterian Synod of New York, sought for him the appointment of chaplain in the Stevenson (N. Y.) volunteer regiment. Governor Marcy was personally favorable to the appointment; but the choice of Colonel Stevenson was accepted and the office was given to T. M. Leavenworth.

Two years later Mr. Woodbridge was here by the steamer California, the first pioneer minister of his own church, and among the first of all.

The New York regiment of volunteers, Colonel Jonathon D. Stevenson commanding, arrived in San Francisco in March, 1847, and the forces were so distributed that the towns were sufficiently garrisoned.

California was in the actual occupation of the military and naval forces of the United States pending the issue of the war and treaty of peace.

Early Gold Mining—Preceding Discovery by Marshall— The account of the rich gold-bearing soil, in the New Albion of Sir Francis Drake's voyages, is as fanciful as his story of Indian allegiance and homage is beautiful and romantic. As the fabled island of California was golden, for it had no other

metal for ornament or use, so the real California was thought also to be gold bearing; and, in a small way, there had been some gold mining before Marshall. But that does not detract from his discovery.

The following extract from a current newspaper shows sufficiently the state of the industry before 1848.

"On May 14, 1842, Alvarado wrote to the prefect of the district reproving him for not having given official notice of the discovery, and directing him to gather and forward an account of all circumstances of interest relating to the gold for transmission to the supreme government. From that time to this day there has been more or less working of these mines; but no places of very great richness have been found, and none to compare with those afterwards discovered on the tributaries of the Sacramento and San Joaquin. Taking the whole country together, however, from the Santa Clara River to Mount San Bernardino, a very considerable quantity of gold has been extracted. During the first year, though the methods of working were exceedingly crude, it is said that Lopez and a partner, named Charles Barec, with a company of Sonorians, took out about eight thousand dollars. In November, 1842, a package of about eighteen ounces of the gold was sent by Abel Stearns to the United States mint at Philadelphia; and, upon assay, it was found to be worth a little over three hundred and forty-four dollars."—Theodore H. Hittell in Overland Monthly.

Gold Discovery.—Gold was discovered in California at Coloma on the American River by James W. Marshall on January 19 (some say the 24th) in the year 1848. Practically it was contemporaneous with the treaty of Guadaloupe Hidalgo February 2, ceding California to the United States. There was then a considerable American population through the military occupation and the overland emigration beginning with 1841 and continuing through the decade. "Gold is Discovered in California" was a message that sent an electric thrill throughout the United States.

It was generally known in California in May and produced intense excitement. Soldiers deserted their posts and sailors their ships. Mechanics dropped their tools, teachers closed their schools, physicians and lawyers vacated their offices, and merchants locked up their stores. Printers forsook their cases and newspapers were suspended; houses were left untenanted, fields unharvested and flocks and herds to graze at will.

A vessel entering the harbor was asked, "What is your cargo?" Answer, "Flour." Reply, "Then your fortune is made.

Gold is discovered and all creation is coming." And so it proved.

An article in the Baltimore Sun of September 20 declared the report authentic. It was generally believed by the American people in September. Two letters of Thomas O. Larkin, former United States consul at Monterey, to James Buchanan, Secretary of State, dated June 1st and 28th, and the official report of General Richard B. Mason to the adjutant-general, accompanied with specimens of gold dust and nuggets, together with various newspaper articles and innumerable private letters all confirmed the news. President Polk, in his message to Congress, December 5, 1848, officially announced to the American people, "Gold is discovered in California." Further reports not only attested the fact but manifested also the marvelous richness of the gold fields.

"Gold is discovered in California," was the universial watch-word. Political, social, commercial and industrial interests all combined to give importance to the discovery. If in California the news swept everything before it like the dust before the wind, in the East it was like thistledown before the whirlwind. Next after the Declaration of Independence and the bombardment of Fort Sumter, Marshall's discovery of gold in California excited the widest interest and profoundest agitation of the public mind.

The Wild Rush.—The wild rush for California, beginning by sea in the winter of 1848, and by land in the spring of 1849; by vessels of every description from ocean liner to schooners; by wagons from ox train to hand cart; from mounted squadron to lone footman, stands unrivalled in history as the pioneer of its kind. It was picturesque, unique, romantic.

A spectacular event of the ages, yet it lacked the moral sublime.

Larger numbers, as great physical and with a much greater moral courage, have marked other great movements of mankind. Yet it will ever be rehearsed in song and story. "California the Golden," like "Araby the Blest," will stand for the ideal of earthly bounty, peace and happiness.

There were the three great lines of travel; via Cape Horn with its ocean storms and tropic calms, its weary months at best, its dangers from fire, shipwreck, short rations of food and water, mutiny; and even the fear of piracy was not wholly gone. Some vessels carried stands of arms.

Some ships were equipped for a year's cruise; others had

but enough for the regular voyage. Unseaworthy vessels eluded proper inspection and river boats or those fit only for quiet bays or short trips on calm seas were pressed into service. From the ports of the world they came. Delirious with the gold fever, the hordes rushed wildly, madly for the El Dorado of the West. Placid India, stolid China, hermit Japan, the isles of the sea, met and mingled on its shores. In one count in 1849 three hundred vessels were moored in San Francisco Bay.

The other line by water was the isthmus. There were the dangers of weary detention for vessels on the Pacific side, exposure, scanty and unsuitable food, tropic heat, miasma and deadly fevers, overcrowding and rise of the evil, hateful passions of such times and conditions.

The alternative was the long and scarcely less wearisome and more toilsome journey "across the plains." Sandy wastes, rugged mountains, unknown trails, hidden oases of water and food, hostile Indians, all tested human nature and Divine grace.

There were also the lesser trials of sunburn, blisters, bruises, lack of water and clothing for the body. There were accidents, sickness, deaths and lonely graves. Though borne with fortitude, cheerfulness and courage they were none the less severe and present trials. Though buoyant in the hope of the future and the glittering prize of thrift and temporal gain, the light of the star of hope in front cast its long, dark shadows behind in homesickness, loneliness and dreariness; in grief, pain and sorrow. For the "States" then were a long way off, and the overland emigrant had usually expected to remain, and realized that the past was gone forever, save that "Memory is possession."

The emigrant by sea as a rule perhaps expected quickly to gain a fortune and return. In the toil, strain and surge of the great sea of humanity, with its tides of ebb and flow, the upheaval of the lower strata of society, the lack of precedents, of authority, the casualties of fire and flood, exposure, sickness, death, it tested the man's intellectual mettle and moral fiber.

Relatively to the number of men, the women and children were few, yet they were here. "There is no society," was not an empty phrase. What our mothers bore and suffered, what daughters, wives and sisters endured, the tears they shed in secret or bravely brushed away in the open, their fortitude in disappointment, pain and grief, deserve more than "the passing tribute of a sigh."

It is true that there were reliefs and compensations. A genial climate and prolific soil, the impulse of energy, the stimulus of new surroundings, conditions and personalities, the simple life, the open-handed hospitality and the warmth of personal friendship, made life worth living.

Neither sunlit sea of evening, nor the golden glow of "morning spread upon the mountains," lasted always. Life was often weary, strained and monotonous. It required all the resources of nature and God's grace in the dead pull of maintaining a pure and honest life.

The scene has often been pictured upon canvas and in word painting. There has here been given only the limning touch of the personal experiences of kindred and friends.

Thanksgiving Proclamations.—The first was in 1849, as follows:

PROCLAMATION

In conformity with the customs of other states and territories, and in order that the people of California may make a general and public acknowledgement of their gratitude to the Supreme Ruler of the Universe for His kind and fostering care during the past year, and for the boundless blessings which we now enjoy, it is recommended that Thursday, the 29th day of November next, be set apart and kept as a day of Thanksgiving and Prayer.

Given at Monterey, California, this 24th day of October, A. D., 1849.

B. RILEY,
Bret. Brig. Gen. U. S. A.
and Governor of California.

H. W. Halleck, Bret. Capt. and Secretary of State.

On November 13, 1849, the Constitution was ratified and California entered upon her career as a State. Says the Alta-California of that period, alluding to Governor Riley's proclamation:

Our people have enjoyed health, order has been preserved almost without law, wealth has been accumulated with a rapidity never known before, and our population has increased five hundred fold. Morally and politically we have advanced in the same ratio.

The Spanish form, as required by law, is also given, viz:

"PROCLAMA

"En conformidad con la costumbre observada por otros Estados y Territorios, y con el fin de que el pueblo de California hacer una publica y general manifestacion de su gratitud al Supremo Regulador del univeeso por sus bondadosa y paternal cuibabo durante el ano que ha transcurrido y por las illimitados benediciones que nos ha hecho sentir, se recomienda que el Jueves 29 del proximo Noviembre de senale y dedique para de gracias y oracion.

Dado en Monterey, California, este dia 24 de Octubre, A. D. 1849."

1850.—The first proclamation under the State government was issued by Governor Burnett in 1850, who appointed the 30th of November.

1855.—The earliest Thanksgiving ceremonies of which the files of San Francisco papers give any extended account were those connected with November 29, 1855. John Bigler was Governor then, and his proclamation told this story:

WHEREAS, The people of the State of California have during the past year been singularly blessed with health, abundant harvests and all the elements of true happiness and substantial prosperity - - - Now, therefore, I, John Bigler, Governor of the State of California, do hereby appoint and set apart the 29th day of November, A. D. 1855, as a day of Thanksgiving and Prayer to Almighty God.

Witness my hand and the great seal of the State at Sacramento this 5th day of November, 1855.

JOHN BIGLER.

Attest: Charles H. Hempstead, Secretary of State.

It was a tradition in the sixties that a California governor designated the duties of the day as Thanksgiving, **fasting** and prayer. It was not necessary that he should have been born in New England in order to make the discrimination . I have before me, published in the New Orleans Presbyterian, a Thanksgiving sermon preached by the Rev. Dr. W. A. Scott, at New Orleans, on December 21, 1848.

There was another story of nearly the same traditional time that came across the Rocky Mountains.

A Republican governor of Ohio, Chase by name, as the story runs, issued a Thanksgiving proclamation wholly in Bible language.

The editor of an opposition paper charged plagiarism. He could not remember where, but some time, he declared, he had read it all.

But the best part of the story is to come. The editor of an administration paper indignantly denied the accusation; with zeal and with fine party fealty he defended his chief, saying that **the whole of it was original with Governor Chase!**

Menus.—(Apropos to the times.) From a Calaveras paper: To the searchers for relics of the olden days of California the following bill of fare will have a peculiar interest. The original from which it is taken is now in the possession of J. M. Hutchins, the pioneer guardian of Yosemite Valley, who is not only proud of the fact but also sets great store upon its ownership:

EL DORADO HOTEL

M. Elstner, Proprietor.

Hangtown, January, 1850.

Bill of Fare.

Soup.

Bean	$1.00
Ox Tail (short)	1.50

Roast.

Beef, Mexican (prime cut)	1.50
Beef, up along	1.00
Beef, plain	1.00
Beef, with one potato (fair size)	1.25
Beef, tame, from the States	1.50

Vegetables.

Baked Beans, plain	.75
Baked Beans, greased	1.00
Two Potatoes (medium size)	.50
Two Potatoes, peeled	.75

Entrees.

Sauer Kraut	1.00
Bacon, fried	1.00
Bacon, stuffed	1.50
Hash, low grade	.75
Hash, 18 carets	1.00

Game.

Codfish Balls, per pair	.75
Grizzly Roast	1.00
Grizzly Fried	.75
Jackass Rabbit (whole)	1.00

Pastry.

Rice Pudding, plain	.75
Rice Pudding, with molasses	1.00

Discussion on bills-of-fare being in order, an old California "Forty-niner" is here presented from an original San Francisco restaurant of the date of the issue:

Ward House — Russell & Meyers, Props.

Monday, December 24th, 1849.

Soup.

Ox-tail, per dish	$1.00

Fish.

Baked Trout, anchovy sauce	1.00

Roasts.

Beef, per plate	1.00
Lamb	1.00
Mutton	1.00
Pork, apple sauce	1.00

Boiled.

Leg of Mutton, caper sauce	1.25
Ham, per plate	1.00
Corned Beef and Cabbage	1.25
Pigs' Feet	1.75

Entrees.

Curried Sausages	1.00
Beef, stewed with onions	1.25
Tenderloin Lamb, with green peas	1.00
Venison, wine sauce	1.50
Stewed Kidney, sauce de champagne	1.25

Extras.

Fresh California Eggs, each	1.00

Game.

Curlew, roast or boiled	3.00

Vegetables.

Sweet Potatoes, baked	.50
Irish Potatoes, boiled	.50
Irish Potatoes, mashed	.50
Squash, Cabbage, Beans, each	.50

CHAPTER III.

PROTESTANT BEGINNINGS

In July 1846 California virtually passed from Mexican dominion and the exclusive sway of the Roman Catholic church. On July 7 Commodore John D. Sloat raised the flag of the United States over Monterey, and by his order Commander John B. Montgomery floated it over San Francisco on the 9th. It was successively raised in all parts of this State.

During the latter part of the year 1846, besides his naval duties, Captain Montgomery acted as military commandant of the district of Northern California, with headquarters at San Francisco.

He was a religious man, a ruling elder of the Presbyterian Church, and having no chaplain, held regular worship on his own vessel. He also conducted public religious services on shore. This, as far as known, was the first public Protestant worship held in San Francisco; also as far as known, the first on shore in the State. Montgomery Street was named for him, and the plaza was named Portsmouth Square, for his vessel, "The Portsmouth."

In 1847 the Rev. William Roberts, on his way to Oregon as superintendent of missions of the Methodist Episcopal Church, preached in San Francisco April 25, visiting also Sonoma and Monterey. His traveling companion, Rev. J. H. Wilbur, organized at San Francisco a small class and Sunday school May 2, but they appear to have been of short continuance.

In October Mr. Elihu Anthony, a local preacher of the Methodist Episcopal Church, conducted a class at San Jose for two or three months. In January, 1848, Mr. Anthony formed a class at Santa Cruz, which several years after was organized into a church.

In 1846 and afterward to 1849, the Rev. Walter Colton, a Congregational minister, the chaplain of the United States frigate Congress, held public worship at Monterey on the vessels of the Navy, but none, it appears, on shore.

Besides the services at Monterey on board of vessels of the Navy during the summer and fall of 1846 by the Rev. Walter Colton (Congregational), chaplain, the frigate Congress, there were also lay services on some of the ships that had no chaplain. The officers of the ship Savannah held regular Sunday services, during their three years' cruise. The

exercises consisted in prayers, reading from the Bible and a brief sermon; they also had a Sunday School. Sometimes a few people from the shore would attend upon the chaplain's service. Meetings on shore were contemplated but it does not appear that any were held. It was thought that there might be an attendance of fifty or more. In November, 1846, there was not another Protestant minister in California known to Mr. Colton.

Captain W. W. McKean of the U. S. ship Dale, in the absence of a chaplain, read the service himself. The captain of a whaleship in harbor invited the Rev. James C. Damon to preach on his vessel in 1847. Though not himself religious he wished such services.

There was an occasional funeral service, and much more rarely a wedding. The U. S. ship Lexington, Lieutenant Theodorus Bailey commanding, arriving at Monterey January 28, 1847, brought a large box of the publications of the American Tract Society, sent by the Society.

A scene of family worship in the house of Dr. Stokes, which might come under this heading, is thus described: "It was evening, and the hour for rest with the children, when six little boys and girls knelt around the chair of the father, repeating the Lord's prayer, and closing with the invocation, 'God bless our dear parents, and brothers, and sisters, and grant that we meet in heaven at last'." This was written September 24, 1848, at the house of Dr. Stokes in San Jose, whither he had removed.

October 1 and 15, 1848, Mr. Colton spent in the mines. Most of the miners refrained from work, but it was not otherwise very much like the Sabbath.

Sunday, November 5, 1848, in the mines, he writes, "In a shaded recess of the hills three of us found a little sanctuary; neither of the two with me was a professor of religion, but each retained in vivid remembrance the religious instructions of his childhood and youth."

In October, 1848, Captain Lewis H. Thomas of the English brig "Laura Ann" conducted services at San Francisco according to the forms of the Episcopal Church.

Mr. Elihu Anthony, a local preacher of the Methodist Episcopal Church, had also preached a few times.

October 29, 1848, the Rev. Timothy Dwight Hunt, a Presbyterian minister, a missionary at Honolulu, arrived at San Francisco, the first Protestant minister to settle in California.

for the regular ministry. He was engaged to conduct a union service in the schoolhouse for one year from November 1, 1848. The salary given was twenty-five hundred dollars. The services were well attended. The first sacrament of the Lord's Supper was administered Sunday, January 7, 1849, to twelve communicants, members of several different denominations.

Union Services, Sacramento, in 1849.—From May until November, 1849, there were regular religious services held in Sacramento on Sunday morning and afternoon. Before the coming of resident pastors, they were conducted by visiting ministers or local preachers. They were held mostly in a grove of oak trees near the corner of K and Third streets. On July 15, the Rev. Wm. Roberts of Oregon, superintendent of Methodist missions, preached.

In the afternoon of July 22, the Rev. Joseph A. Benton (Congregational), lately arrived, preached. Among others appear the names of the Rev. Mr. Adams, Grove Deal, M. D., and the Rev. Isaac Owen (all Methodist), the Rev. T. A. Ish, (Cumberland Presbyterian), the Rev. S. V. Blakeslee (Congregational), the Rev. John Cook (Baptist), and the Rev. Mr. Hains, (church not given).

On August 19, 1849, the first Sunday school in Sacramento was begun by Professor Forest Sheppard and the Rev. J. A. Benton with four scholars. It was said that these were all the white children living in the city at that time.

On September 9, 1849, a prayer meeting was commenced at the schoolhouse by the Rev. J. A. Benton and Professor Forest Sheppard in which Christians of all denominations united. They were well sustained and full of interest for many weeks until the winter storms prevented attendance.

On September 16 a Congregational Church was organized by the Rev. Joseph A. Benton, and on October 28 a Methodist Episcopal Church by the Rev. Isaac Owen; both of these events are more fully noticed in their proper place.

We are indebted for this account to Mr. A. C. Sweetser of Sacramento, a deacon in the Congregational Church and a forty-niner, from his own memory and from notes made by the Rev. J. A. Benton in the church record.

Home Missions.—Though the authentic news of the discovery of gold in California did not originate, it gave a powerful impulse toward the home mission work in this new country.

On October 30, 1848, the Rev. Sylvester Woodbridge, Jr., of Hempstead, Long Island, N. Y.; and on November 27, the

Rev. James Woods of Jacksonville, Ala., were appointed as home missionaries to California by the Presbyterian Board of Domestic Missions (old school).

In November the Rev. John W. Douglas and the Rev. Samuel H. Willey were ordained for this work by their respective Presbyteries, the Third and Fourth Presbyteries of New York, (N. S.), and were immediately commissioned by the American Home Missionary Society, the joint society of Congregational and new school Presbyterian Churches.

In November also the Rev. Osgood C. Wheeler was appointed by the Baptist Home Missionary Society.

Messrs. Woodbridge, Willey, Douglas and Wheeler left New York the first of December by the first steamer connecting at Panama with the steamer California, the initial voyage of the first steamship line on the Pacific Coast. They arrived at Monterey, the capital, on February 27, 1849. Mr. Willey remained at Monterey. The others arrived in San Francisco, February 28. The Rev. Timothy Dwight Hunt, a Presbyterian minister (N. S.), without official appointment but at the request of friends, arrived in San Francisco by the Honolulu, from the Sandwich Islands on October 29, 1848, and by invitation of citizens began union services on Sunday, November 1, in the public schoolhouse on the Plaza (Portsmouth Square), as before noted.

In November also the Episcopal Home Mission Board appointed the Rev. J. L. Ver Mehr. He came with his family via Cape Horn and arrived in San Francisco in September, 1849. The Rev. Flavel S. Mines, without official appointment, but at the request and with the private support of friends, came by way of the Isthmus and arrived in San Francisco before the Rev. J. L. Ver Mehr, the regular appointee. The movement began in November, 1848, and his friends sought to procure the mission appointment for him; disappointed of it, they sent him anyway.

In the fall of 1848 the Rev. William Taylor and the Rev. Isaac Owen were appointed by the Methodist Episcopal Mission Board. Mr. Taylor came via Cape Horn with his family, arrived in San Francisco September 21, 1849, and began his services on Sunday, the 23rd. Mr. Owen, coming "across the plains" with his family, arrived about the same time and on the same Sunday held his first services at Grass Valley.

The Rev. James Woods, under appointment from the Presbyterian Board of Domestic Missions, November, 1848, before noticed, entered immediately upon his duties. By the direction of the Board he visited Presbyterian Churches in the

principal cities of the Southern (Gulf) States, seeking to arouse renewed interest in home missions, especially in view of the needs and importance of the new work in California. Leaving New York on May 19, 1849, with his family, via Cape Horn, casualties of the sea delayed his arrival in San Francisco until early in January, 1850. A heavy fog in the Golden Gate had kept the vessel outside the Heads during the Christmas holidays of 1849.

The Rev. Walter Colton, was in California three years, 1846-49, principally at Monterey. While active and useful in many ways, secular and semi-secular, he apears to have confined his religious ministrations to his naval duties.

There were quite a number who were appointed and came in 1849. Starting after the lines of travel by the Isthmus were fairly open, they arrived before those earlier appointed who came by Cape Horn or overland. But they belong to another period. Their names, places and work find mention in the story of 1849.

As far as now known, this is the record of 1848, the year of the discovery of gold. Amidst the rush, strain and toil of secular enterprise for earthly treasures, the church through its ministry was preparing to direct men to heavenly riches, proclaiming the gospel with open Bible and living voice, "preaching the unsearchable riches of Christ" (Eph. 3:8).

CHAPTER IV.

PIONEER CHURCHES OF ALL DENOMINATIONS, 1849

January 1, 1849, there was not an organized Protestant Church in California.

As noted elsewhere, in "Protestant Beginnings," there had previously been various services such as prayer meeting, Sunday School, class meeting, occasional preaching by local preachers and ordained ministers and, for a short time at the close of 1848, stated services in San Francisco by the Rev. T. Dwight Hunt. But there had not been any organized churches.

Unorganized Work.—In 1849 unorganized work was carried on in many places. There were regular but unorganized services at Monterey, Santa Cruz, Mountain View (Santa Clara County), Sonoma, Fremont (Yolo County), Marysville, Coloma and Placerville.

Some of the known ministers were William G. Canders, Presbyterian; J. E. Braley, Cornelius Yager and T. A. Ish, Cumberland Presbyterian; Samuel V. Blakeslee and Walter Colton (Chaplain U. S. Navy), Congregational; John Cook and J. M. Wright, Baptist.

There were some other ministers and religious services during this period, the memory of which has passed away with the times. Owing to the rapid rise and decay of mining camps, the shifting population and the general restlessness, this was notably the case in pioneer days.

Churches Organized.—The first Protestant church organized in California was the First Presbyterian Church at Benicia, organized April 15, 1849, by the Rev. Sylvester Woodbridge, Jr., assisted by the Rev. Albert Williams of San Francisco. Dr. Woodbridge remained at Benicia until February, 1869, when he removed to San Francisco to publish the "Occident."

The First Presbyterian Church of San Francisco was organized May 20, 1849, by the Rev. Albert Williams. It was the second Protestant church organized in California and the first in San Francisco.

The First Baptist Church of San Francisco was organized July 6, 1849, by the Rev. Osgood C. Wheeler, missionary and first pastor. It was the third Protestant and the first Baptist Church organized in California.

This organization built the first Protestant house of worship in the State, dedicated August 5, 1849. The house cost six thousand dollars ($6000), and the lot ten thousand ($10,000). It became self-supporting October 24, 1849.

Trinity Episcopal Church (Protestant Episcopal Church of the Holy Trinity), of San Francisco, was organized July 22, 1849, by the Rev. Flavel S. Mines, the first rector.

Mr. Mines died in the year 1852, the first death among the ministers of San Francisco.

(In Grace Episcopal Church, though services were begun in October, 1849, by the Rev. J. L. Ver Mehr, the congregation was not organized into a parish until April 28, 1850.)

The First Methodist Episcopal Church of San Francisco (reserving a question of ecclesiastical law and usage), was organized July 27, 1849, by the Rev. William Roberts, of Oregon, Superintendent of Missions. It was supplied by Mr. Asa White, a local preacher, until the arrival of the Rev. William Taylor, September 21, 1849. It was reorganized afterwards, during some special meetings, by the Rev. William Taylor, missionary and its first pastor. Mr. Taylor was afterwards missionary Bishop in India and in Africa.

The church was dedicated October 7, 1849, by the Rev. William Taylor, at 12 M., assisted by the other ministers of San Francisco. It was the second Protestant and the first Methodist Church built in California.

The First Congregational Church of San Francisco was organized July 29, 1849, by the Rev. Timothy Dwight Hunt, a Presbyterian minister, who was then conducting union services at the public schoolhouse on Portsmouth Square.

Mr. Hunt was its first pastor. He was a member of the original Presbytery of San Francisco (New School), the first ecclesiastical assembly of any Protestant church in California, meeting at Monterey, September 20, 1849.

The First Church of Christ (Congregational) of Sacramento was organized September 16, 1849, by the Rev. Joseph A. Benton, (licentiate), assisted by the Rev. Samuel V. Blakeslee. Mr. Benton was ordained in this church March 5, 1851; it appears, the first ordination of a minister in California.

The Independent Presbyterian Church of San Jose was organized October 7, 1849, by the Rev. John W. Douglas.

June 3, 1858, it united with the Presbytery of San Francisco (Synod of Alta California—N. S.), and changed its name to that of "The First Presbyterian Church" of San Jose.

The Sixth Street Methodist Episcopal Church of Sacramento was organized October 28, 1849, by the Rev. Isaac Owen, D. D.

Mr. Owen's appointed field was Sacramento and Stockton. He did not preach regularly in Stockton nor organize the Methodist Church there until later.

This closes the list upon the best information obtainable and after a careful and thorough inquiry from all available sources.

The sources of information and authority will be given in another connection.

Churches of 1850, Partial List.—There are a few churches that are virtually though not formally, pioneers of 1849, that deserve mention.

The First Methodist Episcopal Church of San Jose was organized January 20, 1850, by the Rev. William Taylor of San Francisco.

The Central Methodist Episcopal Church of Stockton was organized March 16, 1850, by the Rev. Isaac Owen, from a class formed in 1849. The Rev. James Corwin, who was living at Stockton, had located before coming to California, and was not engaged in the ministry until the following year.

The First Presbyterian Church of Stockton was organized March 17, 1850, by the Rev. James Woods, acting pastor. His settlement in Stockton was in accordance with an understanding between Captain C. M. Weber and the Rev. Albert Williams at San Francisco in the summer of 1849.

Its church building was dedicated May 5, 1850, the first Presbyterian house of worship built and dedicated as such in California. Fifty years afterward it was still in use for religious worship by a Baptist congregation.

A house in Benicia was occupied by the Rev. Sylvester Woodbridge, Jr., as lodging room, schoolhouse and chapel in 1849.

Grace Episcopal Church of San Francisco was organized as a parish April 28, 1850, by the Rev. J. L. Ver Mehr. He was the first regularly appointed Episcopal missionary to California; arrived in San Francisco with his family, via Cape Horn in September, and began his work in October, 1849.

The First Baptist Church of San Jose was organized May 19, 1850, by the Rev. Osgood C. Wheeler, D. D., of San Francisco, who gave it a monthly service for some time.

The First Methodist Episcopal Church, South, of San Francisco, was organized in May, 1850, by the Rev. A. M. Wynne.

Ashbury Chapel, Methodist Episcopal Church, South, at Sacramento, was organized in May, 1850, by the Rev. David W. Pollock.

The Rev. Jesse Boring, D. D., San Francisco, was the Superintendent of Missions. These ministers were appointed by the Mission Board in 1849, and arrived at San Francisco April 15, 1850.

The Cumberland Presbyterian Church of Napa, date uncertain, seems to have been organized about this time by the Rev. James M. Small.

Howard Street Presbyterian Church, San Francisco, was organized September 15, 1850, by the Rev. Samuel H. Willey, lately from Monterey. Regular services and Sunday School were begun in May at Happy Valley. Its name was afterwards changed to that of Howard Presbyterian Church.

The First Presbyterian Church of Marysville was organized November 24, 1850, by the Rev. William W. Brier.

No search or record has been made later than May, 1850, except of Presbyterian Churches.

CHAPTER V.

PIONEER PRESBYTERIAN CHURCHES, 1849-59

The list of pioneer churches organized during the decade 1849-59 is as follows:

1849.—Benicia First, April 15th, Rev. Sylvester Woodbridge, D. D., pastor; San Francisco First, May 20th, Rev. Albert Williams, pastor; San Jose First (originally the Independent Presbyterian Church), October 7th, Rev. John W. Douglas, acting pastor.

1850. Stockton First, March 17th, Rev. James Woods, acting pastor; San Francisco Howard (originally Howard Street), September 15th, Rev. Samuel H. Willey, D. D., pastor; Marysville First, November 24th, Rev. William W. Brier, acting pastor.

1851.—No record of organization found.

1852.—Santa Clara First (originally called Camden Church) January 16th, by Rev. Albert Williams, as committee of Presbytery; Rev. Robert McCoy was the first minister; Grass Valley First (originally Centreville), February 8th, Rev. William W. Brier, acting pastor.

1853.—San Francisco Welsh, January 16th, Rev. William Williams, acting pastor; Oakland First, March 26th, Rev. Edward B. Walsworth, D. D., acting pastor, succeeded by Rev. Samuel B. Bell, D. D.; Placerville First, May 1st, Rev. James Pierpont, acting pastor; Sonora First, May 14th, Rev. Silas S. Harmon, acting pastor; Centerville (originally called Alameda Church), June 5th, Rev. William W. Brier, acting pastor; San Francisco Chinese, November 6th, Rev. William Speer, D. D., missionary and pastor.

1854.—San Francisco Geary Street, June, Rev. James Woods, acting pastor; San Francisco Calvary, July 23rd, Rev. William A. Scott, D. D., LL. D., pastor-elect; Eden, October, Rev. William W. Brier, acting pastor (reorganized August 19th, 1860, as the Alvarado Church); Columbia First, December 19th, Rev. John H. Brodt, acting pastor.

1855.—Napa First (originally the Independent Presbyterian Church), January 19th, Rev. James Herron (Associate Reformed Church) pastor; Los Angeles First, March 18th, Rev. James Woods, acting pastor; Crescent City First, ——, Rev. Edward S. Lacy, acting pastor; Georgetown, October—, Rev. David McClure, acting pastor.

1856.—Santa Rosa First, March 17th, Rev. James Woods, acting pastor; Sacramento First, April 27th, Rev. William E. Baker, acting pastor; Georgetown, —— ——, Rev. David McClure, acting pastor.

1857.—Suisun First, close of 1856 or early in 1857, Rev. James Woods, acting pastor; the Vacaville congregation divided the time and support equally with Suisun; Jamestown ——, Rev. Robert McCulloch, acting pastor; Martinez, Contra Costa County, First, —— ——, Rev. David McClure, acting pastor.

1858.—Healdsburg First (O. S.), October 10th, Rev. James Woods, pastor; Mount Zion, near Petaluma, ——, Rev. James Pierpont, acting pastor; Chinese Camp, ——, Rev. Robert McCulloch, acting pastor. A church at San Ramon and another at Pacheco appear to have been organized this year, (1858), Rev. David McClure, acting pastor. The record is not perfect.

1859.—Healdsburg First (N. S.), ——, Rev. James Pierpont, pastor; Mendocino First, November 5th, 1859, by Rev. James Pierpont, as committee of Presbytery. Its first minister was Rev. David McClure.

Mendocino closes the record of the first pioneer decade in 1859.

It was the author's charge, and his last through failing health, April 1st, 1899.

The following churches are entitled to recognition as pioneer congregations of the first decade. Work was begun in the fifties, though formal organization was not effected until the sixties. They are as follows:

Alameda First, January, 1860, Rev. George Pierson, acting pastor; Two Rock First, October 21st, 1860, Rev. Thomas Fraser, D. D., acting pastor; Gilroy First, September 16th, 1860, Rev. Albert F. White, LL. D., acting pastor; Arcata First, January 1st, 1861, Rev. Alexander Scott, acting pastor. This church was, in a sense, founded by the Rev. S. Woodbridge, he having preached there in the early fifties. The Rev. Nathaniel B. Klink came in 1861, organized it in 1862, and was its minister until 1883.

St. Paul's Church, San Francisco, January 13, 1861, organized by the Rev. Albert Williams, who returned to California in 1859, after a five years' absence on account of ill health; Vallejo First, November 22nd, 1862, Rev. Nathaniel B. Klink, acting pastor, who came in 1861.

It is a pleasing coincidence that the Revs. Sylvester Woodbridge and Albert Williams should thus open and close the memorable decade of 1849.

Pioneer Ministers (1849-59).—This list was submitted for revision to the Rev. W. C. Mosher and to the Rev. Drs. S. H. Willey and Thomas Fraser; also to Mrs. F. Buel and Mrs. W. W. Brier. It was approved by them and is as complete as it can well be made.

The Presbyterian ministers of California during the first decade, as accurately as their names can now be ascertained, are as follows:

1849.—William G. Canders, John W. Douglas, Francis Hart, T. Dwight Hunt, Samuel H. Willey, Albert Williams, Sylvester Woodbridge and James Woods.

1850.—Isaac H. Brayton, Frederic Buel (Bible Agent in 1849, licensed 1850, ordained 1851), and William W. Brier.

1851.—Charles M. Blake (licentiate, afterwards ordained).

1852.—Joshua Butts, Eli Corwin, Robert McCoy, William Speer, Albert F. White and William Williams.

1853.—Samuel B. Bell, Silas S. Harmon, James Pierpont and Edward B. Walsworth.

1854.—John H. Brodt, Edward S. Lacy, William C. Mosher and William A. Scott.

1855.—William C. Anderson, Benjamin B. Bonham (from Cumberland Presbyterian Church), Thomas K. Davis, Laurentine Hamilton, David Lewis, David McClure and Robert McCulloch.

1856.—William E. Baker, Walter Frear and E. J. Vail.

1857.—Alexander Fairbairn, George Pierson, Peter V. Veeder and Moses A. Williams.

1858.—John A. Anderson (ordained), and William E. Boardman.

1859.—George Burrowes, Thomas Fraser, Augustus W. Loomis, Nathaniel B. Klink, Alexander Scott, John D. Strong and Townsend E. Taylor.

The only survivor of 1849 at time of writing is the venerable Dr. Samuel Willey of San Francisco, since 1869 a minister of the Congregational Church. A large number of this decade have passed to their everlasting reward.

The following tribute to the pioneer ministers is justly their due: "There were ministers of different denominations in the early years of California whose names will not appear blazoned upon the annals of church history, who were, nevertheless, men of power and eloquence. Wherever they appeared throngs gathered and listened with rapt attention and interest."

"They rest from their labors and their works do follow them" (Rev. xiv: 13).

CHAPTER VI.

THE PIONEER DECADE OF 1849—SUMMARY AND REVIEW

In a recent issue of the Pacific Presbyterian, by a slip of pen or type, Professor W. H. Landon, D. D., of the San Francisco Theological Seminary, is represented as calling the Rev. Thomas Fraser, D. D., "the pioneer missionary on this coast." Substituting "a" for "the" before the words "pioneer missionary," which Dr. Landon really said, I heartily concur in his encomium. He was one of the men of highest ability who came in pioneer days; but he came at the close, 1859, instead of the beginning of the decade of 1849.

It is not detracting from his ability or the value of his work, but is only justice to other men to remember that when he came, in 1859, the work of evangelization and organization had been going on for more than ten years in California, and longer in Oregon and Washington. Forty-two Presbyterian ministers had come to California, and six more came that year. A few names, among many others, are Sylvester Woodbridge, Samuel H. Willey, Timothy Dwight Hunt, John W. Douglas, Albert Williams, James Woods, William A. Scott, William C. Anderson, Augustus W. Loomis, William Speer, George Burrowes, William E. Boardman, Isaac H. Brayton and Samuel B. Bell; and in Oregon and Washington, John Lapsley Yantis, Edward R. Geary, George F. Whitworth, Lewis Thompson and Robert Robe.

They had organized twenty-eight churches in California besides those in the Pacific Northwest. Among other places they had planted churches in Benicia, San Francisco, Oakland, San Jose, Los Angeles, Sacramento, Stockton, Marysville, Grass Valley, Sonora, Columbia, Santa Rosa, Napa, Mendocino and Crescent City; along with Clatsop Plains (near Astoria), Portland, Oregon, and Olympia, Washington.

The churches on this coast by 1859 had been grouped in eight Presbyteries; six in California, namely, California, 1849, Stockton, 1852, Benicia, 1856 (old school General Assembly), and San Francisco, 1849, San Jose, 1857, and Sierra Nevada, 1857 (new school, General Assembly); one in Oregon (Oregon Presbytery, 1851), and one (Puget Sound, 1858) in Washington, both of the old school.

There were two Synods before 1859. The Synod of the Pacific (old school) was formed in 1852. The Rev. James Woods of the Presbytery of Stockton was the first moderator. The Rev. Albert Williams of California Presbytery, the "oldest

minister present," acted as the convener. The Rev. Sylvester Woodbridge of Stockton Presbytery was elected stated clerk. It first met in San Francisco, October 19, 1852.

The Synod of Alta California (new school) was formed in 1857. The Rev. Samuel H. Willey was both convener and the first moderator. The Rev. E. B. Walsworth was the first stated clerk. Its first meeting was at Sacramento, October 6, 1857.

Of the several Presbyteries composing these two Synods the original Presbytery of California was erected on May 29, 1849, by the old school General Assembly and annexed to the Synod of New York. The ministers were Sylvester Woodbridge, Albert Williams and James Woods. Francis Hart was named in the organic act, but he died on the overland journey. Mr. Williams was the first moderator. It first met February 20, 1850.

The original Presbytery of San Francisco was erected by the new school General Assembly on May 22, 1849, and annexed to the Synod of New York and New Jersey. It was composed of ministers Timothy Dwight Hunt, John W. Douglas and Samuel H. Willey. Mr. Hunt was the convener, by name in the organic act. Mr. Willey was the first moderator. It first met for organization September 20, 1849, at Monterey, and in regular session for business October 17, 1849, at San Francisco. It was the first organized convention to meet of the Presbyterian or any other Protestant church in California.

The first moderator of the General Assembly from the Pacific Coast was, in the first pioneer decade, the Rev. William A. Scott, D. D., LL. D., of the Presbytery of California, at New Orleans, in 1858. He was the worthy compeer of all who have followed, viz.: Rev. James Eells, D. D. LL. D., of the Presbytery of San Francisco, at Chicago, in 1877; Rev. Sheldon Jackson, D. D., LL. D., of the Presbytery of Alaska at Winona Lake, Ind., 1897; Rev. Henry Collin Minton, D. D., LL. D., of the Presbytery of San Francisco, at Philadelphia, 1901; and whatever interest the Pacific Coast might still have claimed in Rev. Robert F. Coyle, D. D., LL. D. (of the Presbytery of Denver), at Los Angeles in 1903.

(See G. A. Minutes, 1909, "Succession of Moderators,," pp. 447 and 448.)

A more important historical error is in the following extracts from the Narrative adopted by the Synod of California held at Stockton, October 19-22, 1899 (see Min. Synod, 1899, pages 28-29).

"This has been a Jubilee year for many of our churches and a number of these have held appropriate celebrations. This is probably not the Jubilee year of the Synod of California in truth but—it is a true semi-centennial of the new coast—"

"In 1849 there was no Presbytery on the coast, much less a Synod, and but few Presbyterian churches."

"The first meeting of the California Synod (old school), was held in San Francisco in 1852 and the first moderator, then called the convener, was Rev. Albert Williams, pastor of the first church."

"The years have flown and the Synod of California is numerically the seventh in strength on the list of the General Assembly. We number seven in a list of thirty-two. We have 235 churches, 280 ministers, 23,284 communicants and we have raised this year (1899) $385,491.85 for the support of the Gospel at home and abroad. Surely we have material for a noble Synodical year when the dial of the century points to the appropriate year."

The principal errors of the Synod's narratives are manifest from the foregoing and confirmed as errors by reference to the official records. But the minor errors should also be corrected.

(a) The first moderator was the Rev. James Woods, of Stockton Presbytery, and not the Rev. Albert Williams; (b) nor was Mr. Williams pastor of the first church, for it was the Rev. Sylvester Woodbridge, at Benicia; (c) the moderator was not then called convener for a convener only preaches the opening sermon and presides until a moderator is chosen. The Rev. Albert Williams "being the oldest minister present" acted as convener of the Synod in 1852. (d) Mr. Williams was pastor of the "First Presbyterian Church of San Francisco," the first church in the city, but not of the first church in California.

* * * * *

The Presbyterian Church was not behind other denominations in the pioneer days of California. The following is its record:

(1) The first minister that held regular services in California was a Presbyterian, the Rev. Timothy Dwight Hunt, from Honolulu, who began his ministry on November 1, 1848, with a union congregation at San Francisco.

(2) The appointments of missionaries by the Board of Missions were made in October and November, 1848, and February, 1849. No church made such appointments earlier.

(3) Of the first four missionaries that came on the steamer "California" upon its first voyage, arriving February, 1849, three were Presbyterians and one was a Baptist.

(4) The first two local church organizations were Presbyterian churches, namely, at Benicia, April 15, 1849, and at San Francisco, May 20, 1849.

(5) The first two ecclesiastical conventions (such as Presbytery, association, conference, convocation and the like), were Presbyterian, namely, the Presbytery of San Francisco, erected by the General Assembly (new school) May 22, 1849, and formally constituted at Monterey, September 20, 1849; and the Presbytery of California erected by the General Assembly on May 29, 1849, and formally constituted at Benicia on February 20, 1850.

The earliest of any other denominations was the Episcopal Convention on July 24, 1850.

The second decade of Presbyterian Church history in California, namely, 1860-69, was a true pioneer period. In some ways it was more trying and severe than the first decade 1849-59. There were times and conditions demanding wisdom, courage and firmness; others requiring discretion, patience and fortitude. Among some obscure names and places in these times the question is raised whether one who stands a dead pull until he drops in his tracks has not some elements in him of moral heroism.

In final review and survey of the whole history, "Who hath despised the day of small things?" Let us rather say, "What hath God wrought!" and ascribe glory and honor through our Lord Jesus Christ.

The Benicia Church.—The Rev. Sylvester Woodbridge, Jr., was appointed for San Francisco by the Presbyterian Board of Domestic Missions in 1848. Upon his arrival February 28, 1849, he found that the Rev. T. Dwight Hunt, from Honolulu, a Presbyterian minister, was regularly serving a union congregation. He was induced by influential friends, among them Robert Semple, Thomas O. Larkin and Bethuel Phelps, to go to Benicia. In the view of some prominent busimen and army officers Benicia was likely to be the State capital and a formidable rival of San Francisco in trade and commerce. Besides the establishment of a church, his friends promised land for a college of which he was to be the founder and head.

He arrived in Benicia March 9 and held his first services on the 11th. Land was given by deed, as promised, for a col-

lege site; Benicia became the capital, though holding it only a short time; but all its hopes of commercial supremacy faded and perished forever. The First Presbyterian Church of Benicia was organized by the Rev. Sylvester Woodbridge, Jr., April 15, 1849, with four members. Mr. Chauncey E. Wetmore was its first ruling elder. It was the first Protestant church organized in California.

Dr. Woodbridge was regularly called as pastor and was installed by the Presbytery of California February 21, 1850. The Rev. James Woods preached the installation sermon. Dr. Woodbridge remained at Benicia until 1869, when he removed to San Francisco in order to publish "The Occident." The pastoral relation was formally dissolved May 4, 1870, by Benicia Presbytery, meeting at Santa Rosa. The church became extinct, but its name, as the first regularly organized Protestant church in California, is perpetuated in that of Benicia Presbytery which was named for it.

Services were first held in a building that was turned into lodging room, schoolhouse and chapel. The probable dates of its church edifice are, viz.: Material all prepared shipped from New York, January, 1850; dedicated March 9, 1851.

The Congregational Church succeeded the Presbyterian in Benicia. The Rev. Samuel H. Willey, D. D., was called in 1870 and remained as its pastor for ten years.

The Episcopal Church finally obtained the school property.

Personal memories of Benicia, especially in October, 1855, are pleasant, but their statement would be obtrusive in this place. Considering Dr. Woodbridge's activities at San Francisco, Sacramento and elsewhere, as exigencies of the times demanded, it seems that the church's life at Benicia was sacrificed for the advantage of the Presbyterian Church in California as a whole. But some of these things belong more to personal incident than to local circumstance.

No history of the Presbyterian Church in pioneer days can be full, correct and true that fails to recognize the names of Benicia and Woodbridge, and the things for which they stand.

First Presbyterian Church, (San Francisco): The First Presbyterian Church of San Francisco was organized May 20. 1849, by the Rev. Albert Williams, pastor, with six members, including two ruling elders.

It was the second Presbyterian and second Protestant church organized in California, and the first Presbyterian and

first Protestant Church organized in San Francisco. Mr. Williams, its founder and first pastor, arrived in San Francisco on the Steamer Oregon, April 1, 1849; assisted the Rev. Sylvester Woodbridge, Jr., in organizing the First Presbyterian Church of Benicia, the first Protestant church organized in California, on April 15; and organized his own church on the date first given, viz, May 20, 1849. Historical references are omitted because given in another chapter, entitled, "The First Protestant Church in California."

The names of the original members were as follows: W. W. Caldwell, from the Second Presbyterian Church, Newburyport, Massachusetts; George F. Turner, from the Mission Church of Mackinaw; Frederic Billings from the First Congregational Church of Woodstock, Vermont; Mrs. Sarah B. Gillespie, from the Presbyterian Mission Church, Macao, China; Mrs. Margaret A. Geary, from the Presbyterian Church of Johnstown, Pennsylvania; and Mrs. Ann Hodghton, from the Mission Church, Valparaiso, Chile. Mrs. Simmons, the wife of Capt. Bezer Simmons, would have been another, but stricken with Panama fever, she died on April 24.

On Sunday, June 4, five other members were received, three of them being men. Among others received in the summer of 1849, was W. B. Almond, the celebrated judge of the Court of First Instance in San Francisco. He afterwards returned to Missouri, where he died.

The Sunday School was organized on Sunday, June 11, with thirteen scholars. Mr. W. W. Caldwell was the first superintendent and, except during a brief absence served for several years. There was soon a large and flourishing school. It did not resort to festive gatherings, picnics and excursions in order to sustain its interest. Its happy and joyful fifth anniversary in 1854, I well remember. These annual celebrations were made a special occasion and stimulus for enthusiasm and work.

Prayer meeting on Wednesday evening was soon instituted and maintained. Mr. Thomas C. Hambly was one of its most earnest and faithful attendants.

A volunteer choir was also formed and maintained, composed of Messrs. James Gamble, the leader; O. D. Squire, H. H. Haight, C. L. Kellogg and S. G. White; together with Mesdames Plummer, Gillespie and Williams. Mr. George F. Petinos was the organist, who received a salary.

The first communion was held in The Tent, the place for

the summer meetings, August 19, 1849, on a bright Sunday morning, with a full congregation.

The first church fair, for expenses of church building, was held on two evenings of December, 1850. The receipts were $570 from admissions at one dollar each, and $3,418 in donations and net value of sales. It was called "the first church fair of California." Would it could have been the last!

The ministry of Mr. Williams begun April 1, 1849, finally closed with his farewell sermon on October 8, 1854. The text was "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy."—(Thess. II, 19; 20.) Pioneer Pastorate, page 171.)

The early Sunday School of thirteen members had grown to one hundred and fifty, and the church membership, after deducting losses by death and dismissal had increased to one hundred and fifty. Four other congregations, including the Chinese Mission, had been gathered and organized, viz: the Welsh Presbyterian Church, the Chinese Church, the Geary Street Church and Calvary Church.

The failure of Mr. Williams' health, his departure to the Atlantic States, his return to California and later services will also appear in their historical setting.

The migratory habit of the congregation for want of a suitable and regular place of worship and the destruction by fire of churches they built make a strange and wierd story.

From a participant:

"How well do I recollect that school-house, our first place of worship; and the dark and dingy and contracted room on Dupont Street, called a court-room, which next received us; and the garret chamber with naked beams overhead, of an unfinished house on Pacific Street, where next we assembled; and the large oblong tent on Dupont Street, which afterward, during the dry season of 1849, served us well; and the room of the Custom House, in the zinc building now standing at the corner of Clay Street and the Plaza, to which the inclemency of the weather drove us; and the Superior Court-room, in the so-called Graham House, at the corner of Kearny and Pacific Streets, whither next we migrated; and then to the tasteful church edifice on Stockton Street, sent us by kind friends at the East, of which we were perhaps too proud, and which to our utter anguish, the great fire of June, 1851, swept away; and then the old adobe building standing on the present site of St. Mary's Hospital, whither we fled, stunned by the effects of the fire; and then the old St. Francis on Clay Street, where for awhile we tarried; and then the temporary building erected on the old site—a plain structure, prompted by a sense of the constant peril of fire—from which, through

the Chinese Chapel in which we have worshipped while this house has been progressing, we have found our way hither, where we hope long to dwell!"

The Occident, May 24, 1899.

This congregation had had four successive buildings besides the original tent. The first was contributed by Mr. Alfred DeWitt, a pioneer, and his friends in the Scotch Presbyterian Church of New York; it was sent around the Horn in sections and set up on the west side of Stockton Street, between Pacific and Broadway. It seated seven hundred and fifty people. It was crowded at the dedication, and it was remarked with special notice that there were thirty-two ladies present, "the largest number before collected in one place of worship in the city," runs the record. This church was burned in the great fire of June 22, 1851. Once, on Sunday, June 29, 1851, the congregation worshiped by invitation in the First Baptist Church. The second, a plain but commodious building, was dedicated on October 12, 1851. The substantial and ornamental church on Stockton street was dedicated on May 13, 1858, by the pastor, Rev. W. C. Anderson, assisted by his son, Rev. John A. Anderson, pastor in Stockton, and by Rev. Sylvester Woodbridge. This building became, the First Chinese Presbyterian Church, when the present building was erected on Van Ness Avenue and dedicated, in 1883.

During the interval before the calling of another pastor after the departure of Mr. Williams, the church was served in part in 1855 by the Rev. Thomas K. Davis, D. D. The Rev. O. Fisher, D. D., pastor of the Southern Methodist Church in San Francisco, which had then no house of worship, also served the First Church in 1855, a happy arrangement both for the minister and the united congregations. Among other stated supplies in after years were Lewis C. Bayles, Philo F. Phelps, Alexander Clark (Methodist), James K. Smith and O. A. Hills.

The succession of pastors in their order is as follows: Albert Williams, Wm. C. Anderson, James Eells, Thomas M. Cunningham, Richard V. Dodge, Robert Patterson, Joshua C. Burgess, Robert McKenzie, Edwin Hart Jenks and Wm. K. Guthrie.

The original elders were Mr. W. W. Caldwell and Dr. Geo. F. Turner; the others were Nathaniel Gray, 1851; Royal H. Waller, Thomas C. Hambly, Thomas Hopkins, 1852; John Beavens, 1861. Some other elders were J. K. Latham, Samuel Irving, Robert Flenniken, Charles L. Kellogg, R. J. Trumbull.

The deacons were: James B. Roberts, G. I. N. Monell, 1851; E. R. Hawley, 1852; Charles L. Kellogg, 1861. Other names are not known at this writing.

The first board of trustees elected consisted of Bezer Simmons, Elihu Woodruff and Hiram Grimes.

Some of the men of pioneer days connected with this congregation are thus referred to by the Rev. Albert Williams, (Pioneer Pastorate, Page 20):

"With this pioneer religious society were identified a goodly proportion of the leading commercial and professional men of San Francisco in the pioneer times. It is with no invidious distinction, with reference to many other worthy names, that mention is made of a few representatives of the many. Of mercantile houses, were Simmons, Hutchinson & Co.; DeWitt & Harrison; Finley, Johnson & Co.; McKenzie, Thompson & Co.; Alexander Cross & Co.; Daniel Gibb & Co.; Marvin & Hitchcock; Thomas H. Selby & Co.; Austin & Kelly; Gildemeester, De Fremery & Co.; Gladwin & Whitmore; Coit & Beals, and others. Of individuals, professional and business men, in addition to those previously inserted: Drs. B. B. Coit, S. R. Harris, Wm. Jelly, H. P. Coon, A. C. Donaldson; Messrs. R. H. Waller, Thos. F. Gould, James P. Howard, Nathaniel Lane, C. V. Gillespie, W. S. Clark, G. W. P. Bissell, H. M. Hale, Edward H. Parker, Chas. L. Kellogg, J. D. Arthur, Thos. Hopkins, Edmund Hodgson, H. H. Haight, J. B. Roberts, David Beck, G. I. N. Monell, David Gillespie, Samuel Thompson, W. H. Stowell, Nathaniel Gray, L. B. Edwards, D. A. Jennings, Samuel B. King, W. B. Almond, John H. Bolton, David Jacks, John Burke, the brothers W. S. and Hamlet Jacks, B. F. Sterett, E. T. Hawley, A. R. Flint, Martin Robinson, Stephen Franklin, James Collyer, H. I. Thornton, Thomas Campbell, E. D. Baker, Ballie Peyton, John Middleton, Stephen S. Smith, August Olbrecht, A. T. Farish, Redick McKee, Alexander C. Baine, James Dunn, the brothers J. J. and Ed. C. McComb, George Carothers, S. Dennison, Moses Hoyt, John Wilson, H. T. Havens, David Van Pelt.

The estimable wives and daughters of parishioners composed a crowning feature of the society."

First Baptist Church, (San Francisco):

San Francisco, May 15, 1898.

Rev. James L. Woods,

Dear Sir and Brother:

Your favor of the 11nth inst. to our pastor, Dr. E. A. Woods, was handed to me this morning, saying "that I was the only one that could give such information that you desired." Some years back, my father, John F. Pope (who joined the church in 1849, with my mother, they being the first to join after its organization) was requested to write a history of the church; he did so and it had been condensed to what I herewith enclose. I have compared this condensed history with the original manuscript, which I have, and find that it gives you the information that you wish.

Hoping that this will do, and if any more information is desired, I will very gladly give you all that I can.

I am, yours truly,

O. C. POPE, Church Clerk.

The First Baptist Church of San Francisco was organized July 6th, 1849, with six constitutent members.

Rev. O. C. Wheeler, a missionary of the American Baptist

Home Mission Society, superintended the organization of the church, and served as its first pastor, until November 2nd, 1851. On July 10th, 1849, on Washington Street, was commenced the erection of the first Protestant house of worship in San Francisco, which was completed August 2nd, 1849, at a cost of $6,000 for the edifice, besides $10,000 for the lot. October 21st, 1849, the ordinance of baptism was administered for the first time in the bay at North Beach, in the presence of a large assembly of witnesses. On October 24th, 1849, a society was organized to take charge of the temporal and financial affairs of the church, and it then assumed the support of its pastor without aid from the Home Mission Board.

Rev. Benjamin Brierly became pastor of the church September 25th, 1852. The church then took on a new era of prosperity.

In 1853 the old church building was removed to the rear of the church lot, and the basement of a new church edifice was constructed at an expense of $13,000, and with a seating capacity of 450 worshipers. In 1857 measures were taken to complete the new edifice, the cornerstone of which was laid May 11th of that year, and the house was completed and dedicated September 27th, 1857. The entire property was valued at $35,000, with a debt upon it of $13,000. The membership reported in 1857 was 122, and the Sabbath School had increased to 211 members. Rev. Mr. Brierly resigned the pastorate May 2nd, 1858.

Rev. D. B. Cheney became pastor July 2nd, 1859. In that year the church reported to the Association a membership of 150. In the following year the membership was increased to 215, and $5,000 was paid on the church indebtedness. In 1861 the Association met with the church and the church reported a membership of 280. A mission chapel was erected that year on Fifth Street, at which Rev. H. A. Sawtelle was appointed to labor as missionary. In 1862 steps were successfully taken to provide for the entire indebtedness on the church property.

Trinity Episcopal Church. — The Protestant Episcopal Church of the Holy Trinity, in San Francisco, organized as a parish July 22nd, 1849, by the Rev. Flavel S. Mines, was the first organized Episcopal church in California. Of the Protestant churches organized in the State in 1849 it stands fourth.

The Rev. J. L. Ver Mehr was the appointee of the Episcopal Board of Domestic Missions. He came by way of Cape Horn and found Mr. Mines here upon his arrival; he had come by way of Panama.

Their relations were cordial, both official and personal. As it proved in time, there was room and work for two churches.

The following copies of mural tablets are taken from the city dailies at the time of the fiftieth anniversary in July, 1899.

A memorial tablet to the original members composing the parish:

"To commemorate the fiftieth anniversary of the founding of this pioneer parish of our church on the Pacific Coast by C. V. S. Gibbs, J. D. Stevenson, Joseph Hobson, E. D. Keyes, J. H. Perry, William L. Hobson, Frank Turk, Hall McAllister, Frederick Probst, John McDonald, Henry B. May, Nathan C. Morgan, James H. Gage, Augustine W. Hale, Anthony L. Bleecker, William Faulkner, H. S. Austin, Francis J. Lippitt, William Crowell Jewett, James C. Ward, Victor I. Faurgeaud, Charles B. Loomis, Alfred Melhado, William M. Eddy, C. V. Gillespie, J. Pratt Stephens, N. G. J. Gilson, J. H. Merrill, E. K. l'Amoureux, Frederick A. Gushee, Thomas Hayward, Charles Gilman, William R. Wadsworth, Henry Richardson, A. G. Brown, Charles Melhado, Thomas Whaley, George S. Wardle, William Newton Meeks, J. B. G. Isham."

It closes with a sentence from the original declaration of July 22, 1849, made by the founders:

"We recognize the obligation to evince as individuals and as a people our gratitude to Almighty God for all his mercies by imparting our spiritual things to a country that is affording us in such abundance its worldly things."

In memory of the founder and first rector is this tablet:

"In memory of Reverend Flavel Scott Mines, priest of the Holy Catholic and Apostolic Church. He was born in Leesburg, Va., December 21, A. D., 1811; who departed this life in this city August 5, 1852, with apostolic ardor, counting not his life dear unto himself. He came the pioneer priest to the Pacific Coast and by incessant labor and great personal sacrifice founded Trinity Church, San Francisco, the first parish in California. His mortal remains rest beneath this chancel, awaiting the glorious resurrection.

'Requiescat in pace.' "

The death of Mr. Mines was the first among the ministers of San Francisco.

The Rev. Wm. Taylor, (California Life), and the Rev. Albert Williams, (Pioneer Pastorate), bear fraternal tribute to his memory. He had been a classmate with Mr. Williams in Princeton Theological Seminary.

Perhaps it is rumination rather than history, but it is a singular and interesting fact that both Mr. Mines and Mr. Ver Mehr were originally Presbyterians; the former in the United States, and the latter in the Reformed Church of the

Netherlands. Both were originally of the Evangelical school. Both, speaking as a Presbyterian, were eccentric, and Mr. Ver Mehr morbid, in their casts of thought. Mr. Mines represented the high church and Mr. Ver Mehr the low church view, but they united in contesting that the Episcopal Church (Church of England) was **the** church—"the Holy Catholic and Apostolic Church."

They recognized their unique position of being Episcopalians without an Episcopacy; and their Presbyterian training stood them in good part in their dilemma, when, practically recognizing the true place and power of the Presbyter, they organized the "Convention."

Their exclusive church views separated them from other ministers and churches as common evangelizing forces in the pioneer days. But in all personal and social relations and in the fraternal spirit their intercourse with their brethren was cordial and happy. To this they all bear hearty witness. In the "Pioneer Pastorate," by the Rev. Albert Williams, (Presbyterian); the "California Life Illustrated," by the Rev. Wm. Taylor, (Methodist); and the "Checkered Life," by the Rev. J. L. Ver Mehr, (Episcopalian), these things appear more fully and with happy and livelier interest.

First Congregational Church, (San Francisco):

2710 Devisadero St., May 26, 1898.

Rev. James L. Woods,
My Dear Sir:

In reply to yours of the 24th ult., I will mail you a copy of the last edition of our Church Manual, which gives an "Historical Sketch" covering the points you name and others.

Cordially yours,
GEO. C. ADAMS.

Historic Sketch.—Adopted with few changes.—(Prepared by committee appointed by the church.)

Several consultations having been held by those Christians in San Francisco who were favorable to the organization of a Congregational Church, a meeting of the same was convened Sabbath morning, July 29th, 1849, in the school house on the Plaza, at which Frederick S. Hawley was elected chairman and George N. Seymour, secretary.

After prayer, Mr. Thomas Douglas stated that the Rev. T. Dwight Hunt, recently a missionary to the Sandwich Islands under the A. B. C. F. M., was then acting as chaplain to the town, and he moved that the following letter be adopted and presented to Mr. Hunt; which motion was unanimously agreed to:

"Rev. T. Dwight Hunt:

"Dear Brother: We, the undersigned, adopting as our standard of Doctrine and Government the Articles of Faith of and the forms now in use in the Evangelical Congregational churches of New England, request you to organize us into a church, to be called The First Congregational Church of San Francisco.

"Thomas Douglas, Phineas Hudson, David N. Hawley, Geo. H. Beach, G. W. Wheeler, Frederick S. Hawley, John Johnson, Geo. N. Seymour, A. S. Marvin, G. D. Gilman."

In compliance with the above request, these persons, together with Mrs. Mary H. Hunt, were organized on the afternoon of the same day into a church called the First Congregational Church of San Francisco.

Thomas Douglas and Frederick S. Hawley were chosen deacons and were ordained and installed on the Sunday following, August 5th. The ordinance of the Lord's Supper was then administered.

Mr. Hunt served as stated supply at first. He was called as pastor and duly installed June 26, 1850. A house of worship 25x50 feet, situated at the corner of Jackson and Virginia Streets, was dedicated February 10, 1850. A larger church, built of brick, on the corner of California and Dupont Streets was dedicated July 10, 1853, at a cost of $57,000.

Mr. Hunt resigned his pastorate in December, 1854, and preached his farewell sermon Sunday, January 7th, 1855.

During the year 1855 the church was supplied for most of the time by the Rev. I. H. Brayton.

The Rev. E. S. Lacy became the stated supply early in 1856, was called as pastor and duly installed.

With some interruption, on account of ill health, his pastorate continued until October 3, 1865.

The summer of 1858 was a season of refreshing from on High. God's Spirit was poured out in a manner never known before in California, and His work revived. This church and all the others in the city received accessions to their numbers and their influence.

The First Church of Christ; Congregational; (Sacramento):

Sacramento, Cal., May 23, 1898.

Dear Brother:

In reply to yours in re church organization, I enclose pages from the church manual which will give you the desired information. Mr. Sweetser has just come in and requests me to ask if you are the Rev. James Woods who was in Stockton in 1849.

This is the second Congregational Church organized in the State.

Sincerely yours,

(Signed.) J. B. SILCOX.

The public worship of God by the people of Sacramento was commenced in May, 1849, and from that time was regularly maintained on the Lord's Day, by a single congregation, in which persons of all denominations united until November of the same year. The Rev. Mr. Benton having reached this city on the 14th of July, 1849, united with others in sustaining this congregation for a considerable time.

On the 19th of August a Sabbath School was begun by Prof. F. Shepherd, and continued by Mr. Benton till December, when it was suspended for the winter. A prayer meeting was established also, early in September, at the original school house of this city, which was well sustained and full of interest for many weeks and till the floods of the winter effectually hindered attendance.

On the 16th of September, 1849, due notice of the movement having been given, a number of Christian brethren met at the school house to consider the subject of organizing a church. Rev. J. A. Benton presided, and Rev. S. V. Blakeslee, being providentially present, acted as secretary.

After consultation, it was voted unanimously to proceed to organize a church on the Congregational basis. Those present were then, by solemn act, constituted a church of the Redeemer, under the name of The First Church of Christ in Sacramento. A committee was appointed to present Articles of Faith and a covenant, in due form. These, as presented by the committee, were subsequently adopted by a unanimous vote and the transaction was ratified by earnest prayer and sacred vows. A Confession of Faith and Covenant were adopted. None but temporary officers of the church were chosen till early in the year 1850, nor until after the adoption of the rules and regulations.

The efforts made by this church to erect a house of worship in the autumn of 1849 resulted in nothing more than the securing of a lot sufficient size for the purpose; nor was any endeavor to build successful till August, 1850. An Ecclesiastical Society was organized, in connection with the church, in the spring of 1850; and this society erected a church building of wood on Sixth Street between I and J Streets, the corner stone of which was laid on the 4th of September, and the finished structure dedicated on the 6th of October following.

In the month of February, 1851, the Rev. J. A. Benton received a unanimous call from the church and society to become their spiritual teacher, and accepted the same, and was duly ordained their pastor by an Ecclesiastical Council, on the 5th of March, 1851.

In the fire of July 13, 1854, which destroyed so large a portion of the city, the church was burned. The present edifice was built in 1854, and raised to the high grade in 1869.

January 14, 1863, in accordance with the advice of a council, Mr. Benton sent in his resignation, to take effect from the first Sabbath in March, which was accepted.

Members of the First Congregational Church of Sacramento, Cal., received in 1849:

H. Allen, J. S. Anger, Mrs. Mary A. Alexander, Rev. Joseph A. Benton, H. S. Benedict, D. Buckley, W. S. Baker, J. L. Chapman, W. P. Ewing, W. C. Frisbie, J. S. Foster, W. C. Fales, H. Gilbert, T. H. Ish, Selah Lewis, J. McKenzie, Emerson Moody, O. F. Parker, J. J. Ralph, H. Race, B. F. Reed, Forest Sheppard, A. C. Sweetser, H. S. Senter, W. C. Waters, R. A. Wilson, G. G. Webster.

The membership in May, 1898, was 350. Mr. A. C. Sweetser, the only one of the original 27, was still present and an active member.

First Presbyterian Church, (San Jose). The first Protestant minister that held regular services in San Jose was the Rev. John W. Douglas who began preaching there in March, 1849. On October 7, 1849, he organized a church that was Presbyterian in form and was named The Independent Presbyterian Church. It united with the Presbytery of San Francisco and changed its name to that of The First Presbyterian Church on June 3, 1858. The names of the original members are: Mr. and Mrs. James Mathers, Warren Dutton, S. W. Hopkins, Austin Arnold and Oliver Crane. No ruling elders were elected at that time. On April 13, 1851, James Mathers, Sherman Day and Thomas Douglas were elected. There is no sessional record of their ordination or installation. It is probable that there was neither.

Mr. Douglas had been ordained a deacon in the First Congregational Church of San Francisco, and that is all the ordination that he ever had. (Letter to Rev. J. L. Woods, at Dixon, Cal., Dec., 1879.) On April 1, 1855 Elijah S. Ruggles and Dr. J. C. Cobb were elected elders; and on April 16, 1856 James M. Cutler was added to the number.

Mr. E. J. Wilcox served as deacon in this church for forty-two years. To his courtesy, with that of Elder Theodore M. Wright, the value of this sketch is greatly indebted. The first services were held in the judgment hall of the Alcalde's court in an old adobe building with tile roof, standing on Market Street where later it was intersected by Eldorado Street.

Here the church was organized. The next place of worship was the Assembly room of the Legislature. The first church is described as "a neat building of wood, capable of seating about 180 people." It was shipped in sections around Cape Horn, in 1850, after the manner of the period, and was the gift of the Rev. Henry Ward Beecher's congregation. It was procured through the instrumentality of the Rev. Mr. Douglas and Mr. Sherman Day, especially of Mr. Day. The pews, doors and window blinds of this imported building had been formerly used in the church of the Rev. Dr. Samuel Hanson Cox in Brooklyn, N. Y. The lot, it is said cost $5,000. On the same lot the brick church was built in 1864 at a cost with furnishing of about $20,000. This church was damaged to the extent of $4,000 by the earthquake of October 21, 1868 and destroyed by the great earthquake of April 18, 1906. A new church was erected costing complete about $70,000.

In 1869, at the end of twenty years, the membership had increased from six to two hundred, and the Sunday School numbered four hundred.

The First Church was the only Presbyterian Church in San Jose until 1874. Thereafter the Second Presbyterian Church was organized; also United Presbyterian, Cumberland Presbyterian and Congregational churches were organized

In 1899 the Rev. Clement E. Babb, D. D., LL. D., wrote to the Herald and Presbyter as follows:

"We are celebrating today the fiftieth anniversary of the organization in 1849, and we do it with hearts that are full of gratitude and of hope. If God has thus blessed the labors and sacrifices of his people in the past, what may not the children of today see and rejoice in at the end of another fifty years! C. E. B.

The ministers serving this church with approximate dates are the following, viz.:

John W. Douglas, 1849-51; Isaac H. Brayton, 1851-52; Eli Corwin, 1852-58; Laurentine Hamilton, 1859-64; William M. Martin, 1864-65; James S. Wylie, 1867-69; William Alexander, 1869-71; Eben M. Betts, 1871-77; John Paul Egbert, 1877-82; Clement E. Babb, 1882-85; Henry C. Minton, 1885-91; John W. Dinsmore, 1891-1901; Francis Palmer, 1901-1905; Harmon H. McQuilkin still serving in 1909, at the sixtieth anniversary.

The M. E. Church, (Stockton): The Central M. E. Church of Stockton was organized March 16, 1850, by the Rev. Isaac Owen of Sacramento, from a class formed in 1849.

The Rev. James Corwin, who came in 1849, was living in Stockton but was not engaged in the ministry. He had located

before coming to California, and was working at his trade as a carpenter. He was the regular pastor during the following Conference Year, 1850-51. He also turned his mechanical skill to good use in building the Methodist Church in Stockton. He was active also in other places building churches. He built parsonages also, though for others and not for himself, as he was a bachelor. Though not talented, he was well known and highly esteemed for his activity and usefulness and his excellent Christian character. I used to get James Corwin (Methodist) and Eli Corwin (whom I remembered as a Congregationalist) confused in my mind, in somewhat later years, but I feel assured that any appreciative words about either will not be amiss.

In Stockton at the meeting of Synod, October, 1899, I attended an evening service in the newly completed edifice of the Central Methodist Church, the Rev. W. C. Evans, Ph. D., pastor. "No man is a hero to his valet," runs the old adage, but I found that a minister may be to his janitor. In this case the Afro-American janitor informed a group of us that his building was the largest Protestant Church in the United States!

The M. E. Church, (San Jose):

San Jose, Cal., June 18, 1898.

Rev. J. L. Woods,
Dear Brother:

Some days ago Dr. Kummer placed in my hand a letter received by him from you and as he was very busy, asked me to answer it. But I have been busier than he and have not been able to attend to the matter sooner. I cannot answer the questions you ask in your letter, but inclose a clipping which may give you some information in regard to our church. Should I be able to gather any further facts or items of interest to you I will forward them to you.

Wishing you success in the work in which you are engaged, I am,

Yours respectfully,

W. L. WOODROW.

The first Methodist service in San Jose was held about the first of November, 1847, by Mr. Elihu Anthony, a local preacher, at the special instance of Mrs. Case who had crossed the plains in the same company. Their camp was in the chaparral at the edge of town, now the corner of First and Santa Clara Streets. There was not then a Protestant minister settled in California; and this is thought to be the first Protestant sermon ever heard in Santa Clara Valley. It is said that there was a small class meeting for a short time, until Mr. Anthony's removal to Santa Cruz.

From this date there is no record of Methodist service until the visit of the Rev. Wm. Taylor of San Francisco, in the

winter of 1849-50, when he organized a church January 20, 1850, and formed a class of ten members. Their names were: Wm. Campbell, Asa Finley, Mrs. Finley, John Jones, Mrs. Jones, Mrs. Nancy S. Young, Mark Williams, Mr. Caday and Mrs. Caday.

A small frame church was built in 1850 on the west side of Third Street at an approximate cost of five hundred dollars. It was dedicated by the Rev. S. D. Simonds. The first pastor was the Rev. Dr. Morrow.

Methodist Episcopal Church, (Sacramento):

Sacramento, May 24, 1898.

Rev. James L. Woods,
Dear Brother:

Enclosed find reply to your questions. Besides the churches in Stockton, Sacramento and San Francisco there is the church in Santa Cruz, organized in 1848, and I think that at San Jose but am not certain.

Yours fraternally,

S. J. CARROLL.

(Note: The church at Santa Cruz was a class only.—J. L. W.)

The Sixth Street M. E. Church of Sacramento was organized by the Rev. Isaac Owen, missionary and its first pastor, on October 28, 1849. The number of original members was not given. In 1898 the number had increased to 304.

The Revs. Isaac Owen and William Taylor were the mission appointees for 1849. They preached their first sermons on the same Sunday, September 23, 1849; Mr. Taylor at San Francisco, having come by sea, and Mr. Owen at Grass Valley, having come overland. There was only a class at San Jose, and only for a few weeks, in 1847; and a class not a church organization at Santa Cruz in January, 1848. Its first quarterly conference is given in its year book of 1898, as April, 1850, by the Rev. William Taylor of San Francisco. Besides those mentioned here there was a class in Coloma in 1849, formed by the Rev. William Roberts and led by Mr. Elihu Anthony.

The first church building of the Methodist Church in Sacramento was what was known in pioneer Methodism in California as the "Baltimore Chapel," designed for San Francisco, and brought, all framed, by the Rev. Wm. Taylor, in the bark Andalusia, Capt. Wilson.

A church had been built in San Francisco with timbers sent from Oregon and brought in the bark Whitton, Capt. Gilson.

The Baltimore Chapel is said to have been the first church all prepared and sent to California. The "Oregon" Church

was the first Methodist and the second Protestant Church built and dedicated in this State. The First Baptist Church (S. F.) built and dedicated the first Protestant house of worship, August 5, 1849.

Stockton, as well as Sacramento, was a part of the Rev. Isaac Owen's field, as will appear in that connection.

Mr. Owen's family had to remove to San Jose in the winter of 1849-1850 on account of the Sacramento flood.

Later Mr. Owen was appointed as presiding elder. He was an able, widely-known and honored minister; and, outside of San Fracnsico, was regarded by many as the dominant personality of the Methodist Church during the decade following 1849.

Santa Cruz M. E. Church:

Santa Cruz, May 27, 1898.

Jas. L. Woods, Esq.,
Dear Sir:

I have answered your questions on your own slip and send you under another cover further information.

Sincerely,

THOS. FILBEN.

(A slip indeed, as the above is all the letter contained. Printed matter is good. It is given without change as far as it goes and is suitable for this purpose.)

Year Book, 1898.—Elihu Anthony, a local preacher, came to Santa Cruz with his family in January, 1848, and about two weeks after his arrival, organized a class of Methodists, composed of the following persons: Elihu Anthony, Sarah Anthony, A. A. Hecox, Margaret Hecox, A. A. Case, Mary Case, Jane Vanandy, Mary A. Dunlap, Caroline Matthews, Silas Hitchcock, M. Reed and Mrs. Lynn. Immediately on the organization being completed, Elihu Anthony was requested to serve as preacher and administrator of discipline, until such time as the Methodist Episcopal Church should be organized on the Coast by its regular ministry.

In April, 1850, William (now Bishop) Taylor, came down from San Francisco and held the first quarterly meeting ever held here. In the meantime the society had grown steadily under the care of its pastor and helpers. The first building was erected in the summer of that year, to be used both for church and public school purposes, and was dedicated in December, 1850, by William Taylor.

James W. Brier was appointed preacher the same year and remained one year.

In the spring of 1851, William Roberts of Oregon presided over the first Missionary Conference held in California, and appointed D. A. Dryden to this charge.

The first session of the California Annual Conference was held in 1853; Isaac Owen was made presiding elder, and no pastor being appointed, he supplied the place by sending A. Shafer, as pastor.

The first regular appointee of the conference was W. S Turner, sent in 1854, from the session in Sacramento, presided over by Bishop Simpson.

First Baptist Church, (San Jose.) — The First Baptist Church of San Jose was organized May 19, 1850, by the Rev. O. C. Wheeler of San Francisco, with eight members. The first minister was the Rev. L. O. Gruell, who served from December 1, 1850, to February 4, 1854. The Rev. O. C. Wheeler gave a monthly service until a pastor was secured. June 15, 1850, a Sunday School was provided for, and the establishment of another at Santa Clara was authorized.

In September, 1850, a lot was bought for a church site at a cost of $2,000, and a house, costing $900, was ready for use the following December. It was destroyed by fire in the summer of 1854. A brick structure was built in 1859. In March, 1875, it was torn down for a larger frame building completed in October. This was destroyed by fire February 25, 1882. A new building of 1883 was unroofed by wind in November, 1892.

The early pastors received home mission aid. During the pioneer decade there were two ordinations to the ministry from this church, namely, Hiram Hamilton and R. H. Piland in 1854. During its history it has had several gracious though not extensive revivals. The largest brought in thirty-five members.

(Condensed from history by the Rev. T. S. Young, in Pacific Baptist, Portland, Ore., May 24, 1899.)

Grace Episcopal Church, (San Francisco).—The Rev. J. L. Ver Mehr, the first missionary regularly appointed by the Episcopal Board of Domestic Missions, arrived in San Francisco about September 8, 1849.

The following call appeared in the Pacific News of September 11, 1849, viz.:

"Notice: The undersigned (a committee appointed for the purpose), hereby notifies all such citizens as may feel an interest in the establishment of an Episcopal Church in San Francisco that a meeting

will be held at the house of Mr. Merrill on Sunday, the 20th instant, immediately after morning service, for the purpose of adopting such measures as shall be deemed expedient for that purpose.—E. D. Keyes."

The regular work was begun by the Rev. Mr. Ver Mehr the first of October. The parish was formally organized with fifteen communicants on April 28, 1850.

In his book, "The Checkered Life," Mr. Ver Mehr has given a graphic description of the obstacles, difficulties, trials and varied incidents of his early work, the relations of the two churches, Trinity and Grace, and of the fraternal and cordial personal relations between himself and the Rev. Mr. Mines. It is interesting to the general reader and especially instructive to Episcopalians.

Grace Chapel was occupied first on Sunday, December 30, 1849. Though plainly built it was a good house for those days and cost $8,000. A gift of a hundred prayer books had been made by the Philadelphia Bible Association. There was a bell, a parlor organ and a choir. The Rev. Dr. Fitch assisted in the service. The offering was wholly in gold pieces. A parish school free of tuition was opened by the rector in January, 1850.

The Episcopal Church in California was left without Episcopal visitation until the arrival of Bishop Kip in 1853.

In the meantime however, Messrs. Mines and Ver Mehr of Sacramento, Moorhouse of Sacramento, and two or three others organized a convention on July 24, 1850. It was triennial instead of annual and its second meeting was to be in May, 1853. Bishop Southgate was elected as their bishop, but he declined the office. The election of Bishop Wm. Ingraham Kip, it would appear, was by the general convention as a missionary bishop. In 1857 he was elected as a diocesan bishop by the Episcopal Convention of California.

The Methodist Episcopal Church, South.—"In the Tent of Reminiscence."

It has often been asked why the Southern Methodist Church carried on its work in California—northern territory. One apparent reason is that it was treated as mission ground by all denominations; and there was a sufficiently large number of religious people in California that were Southern Methodists who preferred their own pastors and were willing to sustain the ordinances and ministry of their own church. It had a message, a mission and a ministry to its own people.

With such sentiments, and taking actual conditions as

they were, it is simply historical fact that no church has surpassed it in establishing its congregations and raising up its ministry from the material upon the field; in short, has been more truly an indigenous church.

Again, be the reasons what they may, and there are several, no church, in its public religious life and ministry, has been more free from the manifestation of a sectional or partisan spirit. So rigidly has it excluded sectionalism and partisan politics from its pulpits and judicatories, in all their ministrations and proceedings, that the only ground for criticism, if any, is its very conservatism.

It is a further fact that, in 1849 as well as in 1861, amidst long years of conflict in civil war and factional political strife, multitudes had either to be Southern Methodists, cease to be Methodists at all, or bare their shoulders to the scourge of Caesar's flagellum, while they would worship God in Sanctuary and Sabbath ordinance. To those who lived in California and were familiar with the political preaching from so many pulpits in those times this statement needs no proof nor argument. If it be the naked word "South" that raises the contention, what reason, other than sectional or partisan, can the objector adduce?

There is an American Church in Berlin, Germany; the Church of England has its parishes in Scotland and elsewhere; the Church of Scotland has its congregations in Canada. The Swedish Lutheran, the Welsh Calvinistic (Presbyterian), the German Reformed and the Dutch Reformed, and others, are quite familiar names; and the Southern Baptist Association passes with little or no challenge. The Cumberland Presbyterian Church has not confined its work to Kentucky and Tennessee and the valley that gave it birth. "The General Assembly of the Presbyterian Church in the United States of America," (Northern Assembly), has its congregations, Presbyteries and Synods in Virginia, Florida, Texas and other Southern States within the territory of "The Presbyterian Church in the United States" (Southern Assembly); it has had them in Mexico very much to the pain and grief of an American Episcopal bishop resident there. The M. E. Church (Northern Conference) did not hesitate about extending its work into Southern States, Maryland, Missouri and others. The first M. E. Church missionary to San Francisco, the Rev. Wm. Taylor, 1849, was from Maryland and the material for a church that he brought, the first Methodist Church, shipped and the second built, was called the "Baltimore Chapel."

If the strength of numbers, the importance of the message, the high character, zeal and talents of its ministry, and

the fruitful results of its labors be the test of criticism, the Southern Methodist Church may well challenge the favorable judgment of the Christian public.

In May, 1849, at a meeting of the Bishops of the M. E. Church, South, it was decided to occupy California as a mission field. It was classed as a foreign mission and placed under the supervision of Bishop Robert Paine.

In July, 1849, the Rev. Jesse Boring, D. D., of the Georgia Conference, was appointed superintendent of missions in California. In August the Rev. David W. Pollock, of the St. Louis Conference, and the Rev. Alexander M. Wynn, of the Georgia Conference, were appointed as missionaries. Their first duty was to canvass the fields of the conferences of Georgia, South Carolina and Missouri to awaken an interest in the work and to provide means for its support. Except in Missouri, from which there had been an especially large emigration to California, there was not only indifference but opposition.

These ministers left New Orleans March 1, 1850, after an enforced delay of a month in that city. After a perilous voyage of forty-five days they arrived in San Francisco April 15, 1850.

Dr. Boring, after a sojourn of several months at San Jose for his wife's health, settled in San Francisco. Mr. Wynn, appointed to Stockton, remained for a time in San Francisco; and in May, 1850, he organized the first Methodist Episcopal Church, South, in California, with eleven members.

Mr. Pollock went at once to Sacramento and in May, 1850, organized the second Southern Methodist Church in California.

Mr. Wynn went to Stockton in June. By fraternal courtesy he preached in the evening of June 16, in the Presbyterian Church, the Rev. James Woods, pastor. Soon after, probably June 22, 1850, he organized the third Southern Methodist Church in California, in a hired room at Stockton.

Lots were secured and the building of houses of worship was soon under way at San Francisco, Sacramento, Stockton and San Jose. That at San Francisco was a remodelled warehouse and was named Wesley Chapel; that at Sacramento was frame and was called Asbury Chapel, and though a frame and unfinished it was burdened with a heavy debt.

The Stockton Church, built under the Rev. C. Gridley, was so far beyond the ability and means of the congregation that, with a debt at a ruinous rate of interest, the cost involved both Mr. Gridley and Dr. Boring so deeply that it was years

before they recovered from their embarrassment. At San Jose there was a better building and a kinder fate, under the guidance of the Rev. A. M. Wynn. It was of brick, hard finished and well furnished; and it is said to have been the first Southern Methodist Church wholly built and dedicated as such in the State.

During the first conference year, (April 1850-51), churches were organized at Sonora and Sonoma and there was preaching at Benicia, all by the Rev. A. M. Wynn.

Mr. Pollock was stricken with consumption, returned to Georgia, and died in the year 1852. Mr. Wynn's health also failed, having its origin in an attack of Panama fever, but he continued heroically at the work. He also returned to the South, and through good care he was able to do effective work for some years.

The Pacific Annual Conference of the Methodist Episcopal Church, South, was organized April 15, 1852, preceding that of the M. E. Church (Northern) from April to September. It claims also to be the first full and regular annual conference west of the Rocky Mountains. An earlier one by the M. E. Church in 1849 in Oregon was only a missionary conference. So far as known to this author the claim seems to be well founded.

The meeting was in Wesley Chapel, Powell Street, San Francisco, April 15, 1852, at ten A. M. The Rev. Jesse Boring, D. D., Superintendent of Missions, presided; the Rev. W. R. Gober was secretary pro-tem and the Rev. A. M. Wynn secretary with Mr. Gober as assistant secretary.

In the opening service the Ninety-first Psalm was read by Dr. Boring, the hymn, so familiar in Methodism, "And Are We Yet Alive?" was sung and prayers were offered by Messrs. W. R. Gober and A. M. Bailey.

The names of the members of this conference are as follows:

Jesse Boring, Alexander M. Wynn, Cyprian Gridley, Wm. R. Gober, J. S. Malone, J. F. Blythe, A. M. Bailey, John M. Fulton, Morris Evans, Wm. A. Simmons, John C. Simmons, D. B. Leyne, Elijah B. Lockley, S. W. Davies, J. W. Kelly. This sketch of the first conference is closed in the dedicatory words of "The History of Southern Methodism on the Pacific Coast" by the author, the Rev. John C. Simmons, D. D., viz: "To the dear band of preachers who answered to the First Roll-Call of the Pacific Conference these pages are lovingly and tearfully dedicated."

This book, "The History of Southern Methodism on the Pacific Coast," by the Rev. John C. Simmons, D. D., (Introduction by Bishop O. P. Fitzgerald), is a contribution to the history of the religious life and work of the times that is of deep interest and the highest value. Instructive and interesting to all Christian readers, it should be specially prized by members of the Southern Methodist Church.

Howard Church, (San Francisco).—The Rev. Samuel H. Willey removed from Monterey to San Francisco in May, 1850. On the 19th of the same month he organized a Sunday School in Happy Valley at 1 p. m., after which he preached a sermon; regular service was maintained thereafter.

Howard Church (as now named) was organized by the Rev. Samuel H. Willey, on September 15, 1850, with ten members, including two ruling elders, who were John D. Munford and Samuel Newton.

The list of original members is as follows:

Thomas J. Nevins
John D. Munford
Samuel Newton
Martha N. Willey
William A. Palmer
Elizabeth Christy
E. B. Goddard
Fanny Goddard
David Brown
Margaret Brown

Other early members during the next year or two, were the following:

David N. Hawley
Henry Dayton Hudson
Llewellen Rogers
C. W. B. Lansing
Frederick Horsewell
Sarah Wilson
Mariah Carr
Amos B. Eaton
Oliver D. Freeman
Christiana Davidson
Isaac Bancroft
Sarah Hazeltine
Olive Palmer
Rebecca G. Palmer
Mary Harmon
Cyrus Palmer
Josiah Bacon
Franklin Knox
Richard F. Knox
Elijah Bigelow
Emma Bigelow
W. H. Hyde
Abigail Hyde

Other elders until 1862, the close of Mr. Willey's pastorate, were:

E. B. Goddard
William A. Palmer
Franklin Knox
Elijah Bigelow

"There were no original deacons; the elders acted as such." So Dr. Willey writes, and that is Scriptural and good Presbyterian law.

The first services were held in a carpenter shop. The following notice is from a newspaper of the times:

Howard Street Presbyterian Church.—Happy Valley, Hours of worship, 11 a. m. and 3:30 p. m. Sabbath-school at 2 p. m.; S. H. Willey, pastor.

In confirmation of the statement that the original name of Howard Church was Howard Street Church, the following are the words of the Rev. Dr. Willey, in a letter dated December 6, 1899.

"Mr. Howard gave the lots for our church, fronting on Howard Street, but on examining it for building, it proved unfit, in the ungraded condition of all the surrounding territory and we got the lots changed to those we used fronting on Natoma Street.

Many years after, our church built anew on Mission Street and a Presbyterian church was built on Howard Street, out beyond the old Mission, which was called by that name, causing some confusion, and so our church got leave of the Legislature to take the name simply of Howard Presbyterian Church.

I am glad to answer inquiries to set things right."

The location of the first church building was at the corner of Natoma and Jayne Streets, (the latter is now New Montgomery). It was forty by sixty feet, seated three hundred, and cost about $10,000. It was dedicated June 15, 1851. The dedication was just a week before the great fire of 1851. It was said to have been the best church edifice in San Francisco at that time.

Dr. Willey continued his pastorate until May, 1862. He was vice-president and acting president of the College of California until 1869, when it was merged into the State University of California. He was pastor of the Congregational Church at Santa Cruz, 1870-80, when he retired from active pastoral and preaching service.

The Rev. H. M. Scudder, D. D., succeeded Dr. Willey as pastor. He was a very talented and popular preacher, eccentric and rather sensational. He had large audiences and a prosperous church. His pastorate continued into the seventies, when he resigned on account of ill health. He could on occasion avoid eccentricity and sensation in the pulpit and did so. In exchange with the Rev. Dr. Cunningham of the First Church, in '69 or early '70, he preached from the text, "Behold I stand at the door and knock," (Rev. 3:20). In thought and method, Scriptural tone, beauty of diction and fertility of illustration it was a masterpiece. As a visitor I went to hear Dr. Cunningham. At the close of the service I was not surprised to learn that the rustic creature, (in appearance), was the Rev. Dr. Scudder. The Rev. H. S. Car-

penter, A. H. Kellogg and Dr. Heacock preached in Howard Church in the few years immediately after Dr. Scudder's ministry.

Dr. Willey is still living, (January, 1910), and by reason of strength is nearly four score and ten. As a faithful minister of the Word, a man of unblemished character, of scholarship and talents, from pioneer days onward he has had the respect and confidence of the church and all people.

First Presbyterian Church, (Marysville). — Organized November 24, 1850, by Rev. W. W. Brier with nine members. There have been added to the church by profession to date (1887), 145, by letter 167, present membership 75.

Rev. W. W. Brier served the church as stated supply from November, 1850 to March, 1852.

Rev. Isaac H. Brayton, April, 1852 to April, 1853, stated supply.

Rev. Edward B. Walsworth, May, 1853 to April, 1855, stated supply; as pastor from April, 1855 to October, 1861.

Rev. John H. Brodt, November, 1861 to January, 1865, stated supply.

Rev. W. W. McComber, May, 1865 to January, 1868, stated supply.

Rev. W. C. McKaig, D. D., February, 1868 to December, 1872, pastor.

Rev. Ira C. Billman, March, 1873 to June, 1873, stated supply.

Rev. Jas. Matthews, D. D., April, 1874 to July, 1876. stated supply.

Rev. P. Lynett Carden, April, 1877 to July, 1885, stated supply.

Rev. John E. Anderson, December, 1885 to December, 1886, stated supply; installed pastor December 9, 1886.

Ruling Elders: A. T. Farrish, installed 1850; C. W. McClanahan, 1850; A. H. Wilder, 1851; Thomas Ireland, 1851; H. W. Rawson, 1859; A. W. Cutts, 1859; D. C. Stone, 1859; J. Suydam, 1859; W. K. Hudson, 1867; E. Teegarden, 1867; A. D. Cutts, 1887; Jos. Bowen, 1887; S. Cooley, 1887; Allen Cooley, 1887.

The only general revival of religion occurred in 1867,

when about eighty persons united with the church on profession of faith in Christ.

First house of worship was dedicated August 3, 1851; burned May 24, 1854; second house was dedicated February 25, 1855; third house was dedicated October 14, 1860 and cost $25,000.

Welsh Presbyterian Church, (San Francisco).—The Rev. William Williams of St. Louis Presbytery, came to San Francisco and began his ministry in the summer of 1852. The Welsh Church was organized January 16, 1853 by the Rev. Albert Williams, as a committee of presbytery. The first minister was the Rev. Wm. Williams who had gathered the congregation.

The original members, all men but two, were the following:

William O. Williams, Evan Watts, Ebenezer Watts, David R. Jones, W. A. Rees, Nathaniel L. Jehu, Evan Davies, Robert Jones, Robert Richards, John Evans, Hugh Hughes, Mrs. Ford and Mrs. N. L. Jehu.

William O. Willaims and Evan Watts were the original elders and the only ones until the reorganization of the church in 1878.

The first place of worship was a hired room on Dupont Street between Washington and Jackson. In 1854 a church edifice was built on the eastern slope of Telegraph Hill.

The Rev. David Lewis of New York Presbytery, came to San Francisco in 1855 and succeeded Mr. Williams as minister, remaining for a number of years. Owing to removals from the city the membership was so greatly reduced that the work was suspended for some years. It was re-organized in 1878. Mr. Wm. O. Williams was a licentiate of California Presbytery for several years; it does not appear whether he was ever ordained.

The foregoing names from the Welsh church to be true to its corporate name, language, history, traditions and attachment to their own modes of worship and work have given it influence and a useful service.

Minister Albert Williams, Moses A. Williams, William Williams, licentiate William D. Williams were all members of California Presbytery at one time in the first decade.

I was once introduced to a Welshman named Davis. I told him that my mother's ancestry was Welsh. "Well," he

said, "if her name were not Davis it must have been Williams or Jones." As her father's name was Aaron Williams and her mother's maiden name was Elizabeth Davis there was no room to doubt the Welsh affiliation.

First Presbyterian Church, (Placerville).—The First Presbyterian Church of Placerville, California, was organized May 1st, 1853, under the labors of Rev. James Pierpont, a missionary of the American Home Missionary Society. He began to labor for the founding of a church about two months previous to its organization. He was then invited to become the stated supply and continued his labor until the spring of 1856. The church ceased to receive missionary aid at its organization, and has continued self-supporting from that time.

The Rev. Walter Frear began to labor as stated supply in November, 1856, and continued in this relation until the spring of 1861, when a leave of absence was granted him to go East. Meanwhile for three months Rev. W. W. Brier supplied, and after him Rev. J. H. McMonagle. On the last Sabbath of December, 1861, Mr. Frear dissolved his connection with the church, having accepted an invitation to Grass Valley.

The Rev. J. H. McMonagle became the stated supply from January 1st, 1861, and continued until August, 1863, when he relinquished the charge on account of ill health.

The Rev. W. W. Brier succeeded and served as stated supply until March, 1864. He was followed by the Rev. C. C. Wallace who was regularly installed pastor on Sabbath evening, April 30th, 1865. He continued to serve the church until April 1st, 1868, when he resigned to enter a new field of labor.

The Rev. James R. Hammond became the stated supply on April 1st, 1868, and continued his labor until October 5th, 1868.

The Rev. J. M. Newell then accepted an invitation from the church to supply the pulpit. He arrived in Placerville from the East, October 12th, 1868. On the 11th of April, 1869, he was installed pastor of the church.

There have been united wtih the church up to this present time, 272 persons. Of these, 166 united on profession of their faith, and 106 by letters from other churches.

(From the church manual of 1874).

The original members were Eli Thomas Lee and Susanna Lee, his wife, Mrs. Maria Pierpont, Lucius Dunham and J. Milton Benham.

The following were the ruling elders, viz.:

E. W. Clark and Charles Fitch elected February 4, 1855; John S. Lamb and A. T. Melvin, February 7, 1858; other elders have been the following: E. B. Conklin, Jos. Dumner, Jas. C. Bronson, C. B. Goodrich, Thomas S. Knight, R. A. Clark, Wm. Chamberlain, Wm. B. House, Eli Thomas Lee, Chas. E. A. Dascomb, John Dagelman and W. E. Collins. Mr. Collins as clerk of the session has given important aid for this sketch. Other pastors have been Edward Graham and James Curry. Other ministers serving for shorter periods as stated supplies are Wm. C. Mosher, James A. Mitchell, S. M. Crissman, James White, James Woods and George P. Tindall. The writer, James L. Woods, was prevented from serving as stated supply in the summer of 1880, on account of hemorrhage of the lungs during his closing ministry at Dixon, Cal.

The First Chinese Church, (San Francisco). — The first mission work among the Chinese in San Francisco by Presbyterians, and probably the first of all, is described by the Rev. Albert Williams of the First Church in his book, the "Pioneer Pastorate." The first effort was the distribution of Chinese books and tracts, secular and religious, August 20, 1850, by Mr. Williams, Mayor J. W. Geary and Acting Consul Frederic A. Woodworth. In September, 1851, Mr. Buel of the American Bible Society and Mr. Williams visited the Chinese quarters for the same purpose. A Sunday School class of Ah Chick, a Christian Chinese, and three companions was formed in the First Presbyterian Sunday School, taught by Elder Thomas C. Hambly, in the winter of 1851-52. This led to the founding of the Chinese Mission in 1852—the Rev. Wm. Speer, missionary.

The First Chinese Church of San Francisco was organized by the Rev. William Speer, November 6, 1853, with four members. Lai Sam was chosen ruling elder. The Rev. Albert Williams took part in the organization and in the ordination of the elder, Dr. Speer interpreting. The venerable Dr. Bridgman, a former missionary in China, was also present and made an address.

By donation, a course of lectures and the aid of the Foreign Mission Board, a chapel was secured. Dr. Speer repeated his lecture in the city of Stockton and secured $750 for the cause. The building was on Sacramento Street.

In later years the Stockton Street building of the First Presbyterian Church became the house of the First Chinese Church—as church and mission.

In 1857 the health of Dr. Speer failed and the work was

suspended. In 1859 it was revived by the Rev. A. W. Loomis. The Rev. I. M. Condit first as assistant to Dr. Loomis and then as the principal, has carried on the mission and church work.

Calvary Church, (San Francisco).—Calvary Presbyterian Church of San Francisco was organized July 23, 1854 by the Rev. William A. Scott, D. D., with sixty-three members, including two ruling elders. The record reads:

"Redick McKee and Stephen Franklin were by resolution requested to act as Ruling Elders, which they agreed to do until the way appeared open to elect a full Board of Elders and Deacons. They were installed at once.

"First members:

Redick McKee and wife, Eliza.
Stephen Franklin and Eliza, wife.
Zachariah Snyder and Anna M.
A. T. Farish and Mary W. and Frances Anna, daughter.
Mrs. Rachel Strong
Mrs. Laura E. S. Pardee.

"All the above by letters. The following professing to be members of other evangelical churches but not having letters were received provisionally:

James B. Roberts and L. Cynthia Roberts, his wife.
Jesse Carothers and Mary, his wife.
Frank Henderson and Margaret A., his wife.
Alfred Clark and Margaret, his wife.
Lucius Bell and S. Louise, his wife.
Mrs. A. M. Pettit.
John Kelly and Marian, his wife.
Mrs. Lucy C. Thornton.
Jas. D. Thornton and Sarah F., wife.
John McKee and Sarah, his wife.
Theophilus Maker and Sarah C., his wife.
Wm. C. Reed and Lavine, his wife.
Mrs. Eliza Bates.
Mrs. Anna Lyon.
Mrs. Mary Coulter.
Mrs. E. J. McHenry.
B. A. Metcalf.
H. C. Beals.
Geo. Drummond.
H. W. Olcott.
James Henry McKee.
Wm. McKee.
Wm. H. Love.
Samuel A. Theller.
Robert Thompson.
Mrs. Ann Eliza Thompson.
Mrs. Maria Forsythe.
Thomas Curry Henderson.
J. S. Jenkins.
Miss Anna C. Park.
Edward Hagethrop.
E. C. McComb.
Miss Ellen M. Domett.
Wm. Jelly.
Mary R. Patek.
Geo. E. Goodman.
Peter Carter.
Mrs. Ann M. Edgar.
Mrs. Belle W. Talmage.
Henry P. Coon.
James J. Nickelson.
Ebbin S. Coppin."

The first steps in the movement began in the fall of 1853. The strenuous labors of his early pastorate had impaired the health of the Rev. Albert Williams of the First Church and his ability to cope with the conditions and needs of the growing Presbyterianism of San Francisco. The organization of the Welsh Church, of the Chinese Mission and of the Geary Street Church were not a sufficient relief.

In the fall of 1853 a committee of eight was appointed to correspond with the Rev. Wm. A. Scott, D. D., of New Orleans.

The committee was composed of the following persons: C. K. Garrison, S. Franklin, Henry M. Hale, Redick McKee, H. C. Beals, J. B. Roberts, Jesse Carothers and Thomas F. Gould.

He was invited to visit the field. Supported by a committee of twenty, herein named, the committee of eight pledged his passage both ways; and, if he saw the way clear to remain, a salary of $8,000 and a church.

In the meantime there was correspondence between Dr. Scott and the pioneer ministers, especially the three "W's," Woodbridge, Williams and Woods, who urged his coming and gave him a warm and fraternal welcome upon his arrival.

The committee of twenty were the following:

John Middleton, Richard Chenery, Redick McKee, Thos. H. Selby, G. W. P. Bissell, Wm. H. Dow, Jas. B. Roberts, Stephen Franklin, Wm. H. Talmage, H. Channing Beals, J. Carothers, Henry M. Hale, N. O. Arrington, W. J. Pardee, Lucius Bell, E. W. Taylor, E. C. McComb, Wm. C. Reed, F. M. Haight, C. K. Garrison, (chairman of com.). Subsequently Trenor W. Park instead of T. H. Selby, absent.

Dr. Scott arrived in San Francisco May 19, 1854; the first movement toward organization was June 19, at Music Hall on Bush Street; on July 15 it was decided to organize a congregation to be called Calvary Church. The formal organization was effected with the membership and officers named above. There were no deacons at first. These services were in the vacant Unitarian Church on Stockton Street near Sacramento.

Dr. Scott went back to New Orleans, sailing on the steamship Sonora, August 4, 1854. On the same steamer were Major Means, returning to Memphis, Tenn., for his family, and Mrs. James Woods with two children, on a visit to her relations in Little Rock, Ark. Dr. Scott returned to San Francisco with his family about Christmas, 1854. In the meantime the church was supplied by the Rev. Sylvester Woodbridge of Benicia, and others.

The first church building was on Bush Street between Montgomery and Sansome. The lot cost $20,000. The whole cost of lot, building, furnishing and the organ in 1857, exceeding the original estimate, was $69,000. The dedication was on January 14, 1855. Dr. Scott preached the sermon from Ex. 15:2, "The habitation of our fathers' God." The last service in this house was on April 4, 1869; Dr. Wadsworth, pastor.

The relations and prominence of Dr. Scott in the controversy over the Bible in common schools, during Vigilance Committee times of 1856, and the Civil War commotions, belong rather under those several titles. His resignation, offered July 1st, 1861, and renewed September 23rd, was accepted on the 30th, and on October 1st, 1861 he sailed with his family for New York. It was a great grief to his congregation and his personal friends.

The Rev. Charles Wadsworth, D. D., of Philadelphia, was called as pastor December 9th, 1861; preached his first sermon June 1st, 1862, and was formally installed as pastor November 5th, 1862. He went East in May, 1869 and did not return. His resignation was accepted November, 1869, and the pastoral relation dissolved by the Presbytery the same month.

The Rev. John Hemphill was called as pastor in November, 1869. A goodly number took letters of dismission, organized St. John's Presbyterian Church and called Dr. Scott who was then pastor of the Forty-second Street Church, New York City. He accepted the call and returned to San Francisco in February, 1870.

Mr. Hemphill accepted the call, but his coming was delayed by several providential hindrances. His first services were held April 3, 1870.

The second church was built facing Union Square upon Powell Street, corner of Geary. Its style, called English Renaissance, excited quite a general interest and comment, with some adverse criticism. It was a fine building, seating twelve hundred. The whole cost was near $200,000. It was dedicated May 16, 1869.

From May, 1869 to April, 1870, the Rev. Sylvester Woodbridge, D. D., editor of the "Occident," formerly pastor at Benicia, was the stated supply. The church prospered under his ministrations and had his sense of duty, in view of his relation to the "Occident," permitted, there would have been a strong movement in the congregation to call him as pastor.

By the close of 1869 Calvary had grown to be a large and strong church. Its Sunday School had 250 members, with a library valued at $1000. Dr. H. P. Coon was the superintendent until 1861. The next was Mr. J. B. Roberts, with Mr. W. H. Stowell as assistant. It had four missions, viz.: Calvary in the City College Chapel, Fiske on Fourth Street, Larkin Street and Howard Street. All except the second grew into churches.

It also had two students for the ministry, Otto Bergner and Rodney L. Tabor.

The ruling elders during this time were Redick McKee, Stephen Franklin and Henry P. Coon from March 21, 1855; James B. Roberts and James D. Thornton, March 3, 1858; Henry H. Haight and Wm. H. Stowell, date missing.

Deacons were: James B. Roberts, James D. Thornton and Edward Hagthrop, March 21, 1855; Zechariah Snyder and John Y. Lind, March 3, 1858; this list is defective as there were some other deacons before 1869.

The sexton for a number of years was C. H. Lum. The lean man, the fat woman and the choky young man were his trials. But he is described as "a close listener to sermons, a just and able critic, a pretty sound Presbyterian theologically, a sincere Christian and a consistent member of the church."

Calvary Church shared largely in the gracious revival of 1857-58. During all these ministries of these years from '54 to '69, conversions and additions to membership upon confession of faith were frequent.

The call of Mr. Hemphill to the pastorate at the close of 1869 has been noted. His first services at the beginning of a new pastorate and a new decade will be given in a chapter of "Occident" Letters. It was this writer's privilege to report the sermon for the "Occident."

Geary Street Church, (San Francisco.)—My knowledge of this church is limited. I am not sure even of its name. A current news item, undated, is as follows:

"DEDICATION.—The interesting ceremonies usual upon the dedication of a new Presbyterian Church will be gone through with tomorrow afternoon at three o'clock in the edifice just erected on Bush Street, near Geary, (Geary near Mason). This Church is to be under the pastoral charge of Rev. Dr. Woods, late of Stockton; and with this exemplary gentleman in the pulpit, its influence for good will soon make itself manifest upon our community. But a little while ago we announced to our readers the fact of the intention of Mr. Woods to build a church—since which time the enterprise has been pushed forward with an energy characteristic of this gentleman—and it is with extreme gratification that we are now called upon to announce its completion and dedication. Rev. Dr. Scott will deliver the dedicatory address.

"We have just been informed that on account of the paint in the interior of the church not being sufficiently dry, that the dedication will have to be postponed till next Sabbath."

Our home was on Jones Street between Bush and Pine. The church was on Geary Street between Mason and Taylor. Though but a small boy, I remember well the progress of the building, the dedication and that Dr. Scott preached the sermon.

Before the church was occupied we heard the Rev. Albert

Williams, the Rev. Dr. Scott and the Rev. Dr. Woodbridge. The services, I think, were in the vacant Unitarian Church.

Three things impressed me about Dr. Woodbridge; his cordial friendship with his boy friends, that he wore a black necktie and preached fine sermons. There was always something striking to notice, understand and remember. I liked the black tie too, in preference to the conventional white one.

This is a story Mr. Woods, who had worn a white necktie, used to tell on himself. After Dr. Woodbridge removed to San Francisco in 1869, a lady, a mutual friend, told him that Dr. Woodbridge was a more talented man than she had formerly thought, and, referring to times and places, continued, **"he used to wear a white necktie."**

The Geary Street Church seemed to be an experiment, an episode, and failure; but it is history and is therefore recorded. According to the Rev. Albert Williams the building was occupied afterwards by the Plymouth Congregational Church. I often saw it some twenty years later, still with its cupola, a fruit and vegetable store, but I could never muster courage to buy anything there. If it were innate reverence it is a happy thought and relief.

Not long after, my mother, with my younger brother, Henry, and myself, went to "the States" to visit her kindred. As mentioned previously, the Rev. Dr. Scott and Major Means of Memphis, were on the same steamer. We went by way of Havana and New Orleans to Little Rock, Ark. We returned the next May. The Rev. Robert McCulloch was on the same steamer from Panama to San Francisco. In the meantime (August, 1854 to May, 1855), my father had removed to Los Angeles.

The pictures of the two little boys, Jimmy and Henry Woods, was taken for their grandparents a few months afterwards. The camera's picture hardly answered, in the eyes of this subject, to the word-painting. Yet the word reveals a father's heart, and as a filial offering by the sole survivor, it is given the place designed by parental affection.

"The most beautiful sight I ever saw was my own two little boys, Jimmy and Henry, as they embarked on board the steamer with their mother for the States. As the steamer was about to leave the wharf I bid them good-bye in the cabin. When ascending the steps leading to the upper saloon I looked back and the two little fellows (one six, the other eight) stood upon a little platform side by side; both dressed exactly alike; very nearly the same size; straight as arrows; their countenances beaming with uncommon animation; their eyes sparkling like brilliant diamonds and fixed full upon me. They looked like twin stars beaming in beauty and purity and loveliness upon some objects on

earth under their guardian care. They neither moved nor spoke, but were enveloped in such a serene and beautiful radiance and purity that they seemed not of earth.

"Never did the sunbeam impress the human features quicker or more indelibly upon the metallic plate than their beautiful images were impressed upon my heart. And so much like sweet, guardian angels did they seem, that the impression has become fixed in my mind that I shall never see them again in this world. Never did I expect that anything on earth could look so lovely as those sweet, dear, little boys then did to me. And were God now to take them to heaven, though my heart would breathe many a throbbing sigh, yet I would endeavor not to utter a murmur, but would pray for grace to enable me to say, 'Not my will, but Thine, O God, be done.' And I would strive to meet them again on the battlements of everlasting glory."

"(Signed) JAMES WOODS."

San Francisco, Cal., August 3, 1854.

NOTE:—**First Presbyterian Church, Stockton.**

No date under this heading has been given in the manuscript.

Stockton church was organized by the Rev. James Woods on March 17, 1850, with about twelve members, all of whom were men with the exception of the pastor's wife. The pastorate lasted four years. The church, laid on a stable foundation, has been prosperous and influential.—(Ed.)

CHAPTER VII

FIRST PRESBYTERIAN CHURCH, LOS ANGELES, 1854-1874

First Presbyterian Church, Los Angeles; (1854-1874).—The First Presbyterian Church of Los Angeles was organized by the Rev. James Woods, March 18th, 1855. Two ruling elders were elected. One declined the office and the other, Mr. William McKee, was installed afterwards. A lot was secured for a building site. The ministry of Mr. Woods was from November, 1854, to September, 1855, both inclusive. No aid was asked from the Mission Board. Before resigning charge of the work he secured an immediate successor, Rev. Thomas K. Davis, who came before Mr. Woods left.

The Rev. Thomas K. Davis, D. D., served the church a year, from September, 1855, to 1856. A communion service was held March 30, 1856. Fourteen were present, and three were providentially absent.

The Rev. John W. Douglas supplied the pulpit some time, probably several months, in the early part of the year 1857.

The Rev. William E. Boardman, D. D., came in 1858, (according to best information), and remained about three years. His work will be referred to in another chapter.

During the troubles of the Civil War and later, the church appears to have had only occasional or irregular supplies and a long vacancy, until the spring of 1869. In the meantime the church property was lost. A part of the lot was given to the Board of Education of Los Angeles without the authority or knowledge of the congregation; and the building, with the rest of the lot, was conveyed to the Episcopal Church. These transfers were afterward subjects of litigation in the Superior Court of Los Angeles.

In 1855 the Rev. Jesse T. Peck, D. D., was the Methodist Episcopal minister and the Rev. E. B. Lockley that of the Southern Methodist Church. And there was other occasional preaching.

In the spring of 1869 the Rev. Thomas Fraser, D. D., Synodical Missionary, sought to revive the work. The Board of Home Missions was averse. When he challenged it with the appeal, "There are places that the Presbyterian Church ought to hold regardless of cost, **as England holds Gibraltar,"** the board responded favorably; but with the reply, "it is upon your faith and not ours."

The work was then undertaken by the Rev. William C. Harding, but old troubles were revived and new ones arose.

When the Synod formed the Los Angeles Presbytery, October 3, 1872, the First Church was not on the roll of churches. However, the Synod, according to the ordinary usage of the Presbyterian Church, called the new presbytery Los Angeles, after the name of the church first organized within its bounds. According to its annual report of the Synod for that year, the church was re-organized on January 11, 1874. And it reported twenty members in the statistical report to the General Assembly.

As far as it is now known, the first Presbyterian preaching in Los Angeles was by the Rev. Frederic Buel, as the agent for California, of the American Bible Society.

In November, 1854, the Rev. James Woods of San Francisco, formerly of Stockton, went to Los Angeles for permanent work and settlement and for the establishment of a Presbyterian church.

Publicity was given as follows:

"SOUTHERN CALIFORNIAN."
William Butts and John O. Wheeler, Editors.

Los Angeles, November 30, 1854.

"We clip the following from the 'San Joaquin Republican.' As Mr. Woods, the gentleman who is spoken of in the extract, is now a resident of our place, and who intends to continue his labors in our midst, we with pleasure publish the extract, as it shows the esteem with which he was held in Stockton, from whence he came:

'**Resignation.** We learn with regret that Rev. Mr. Woods is about to resign the charge of the Presbyterian Church in this city. This gentleman was the pioneer minister of the Gospel in Stockton. His pure life, his devotion to the holy cause of which he has been the advocate, and his scholar-like abilities have obtained for him the reverence, respect and esteem of us all. Through his instrumentality, the church in this city has been established on the most permanent basis, and when he is gone, the good he has done will live after him. He has left his "mark" amongst us and he will be gratefully remembered by the rising generation'."

After a few weeks of service the "Southern California" had this notice also, (undated clipping):

"We had the pleasure of attending divine service last Sabbath, in the Court Room, and were highly gratified to witness the unusually large congregation present.

"The Rev. James Woods, of the Presbyterian order, delivered a very eloquent sermon, which was listened to with marked attention.

"We are glad to notice an increased interest among the American portion of our population, relative to the Sabbath, and its proper observance; it shows that the lessons of early life, although overshadowed for a time, still remain strong within the American heart, and is an earnest of future change and improvement.

"We would give notice that services may be expected hereafter on every Sabbath at 11 A. M., in the Court Room."

There were other Protestant services in Los Angeles. In 1854 the "Southern Californian" had notices, among others, that the Rev. J. F. Blythe, M. E. Church, South, would preach

in the Methodist chapel (December 5), at 11 a. m.; in 1855, that the Rev. J. R. Cox, of the Monte, would preach in the Methodist chapel on Sunday evening (August 20), "at early candle light."

In 1855 the Rev. Jesse T. Peck, D. D., was the M. E. minister in Los Angeles; the Rev. E. B. Lockley, the M. E. South minister, with the Rev. W. R. Gober, as I have heard, the presiding elder. An adopted son of the Rev. Dr. Peck was my classmate in the public school; Mr. William McKee, teacher. The Rev. Freeman was a Baptist minister who sometimes preached in Los Angeles. The Rev. J. G. Johnson, a Cumberland Presbyterian, was teaching in the country, and would do some preaching.

The following extracts are from the private diary of Mr. Woods:

"Nov. 13. Preached my first sermon here yesterday. I was to have preached here last Sabbath, but was prevented by illness. My subject was, 'The Greatness of God', awful, sublime and soul-subduing theme.

"Nov. 14. Been with Capt. Wilson to his vineyard today. Had an opportunity of speaking to Capt. Wilson upon the subject of his soul's salvation. He is very rich but does not seem to be avaricious; but he has a great deal to take up his mind and attention and heart. This is a beautiful country and a soft and balmy climate. But I do not seem as well as I did before I came down here. If the climate shall agree with me I am willing to settle down here for life. May God guide and direct.

"Nov. 16. Been with Capt. Bell to see some land with the view of buying. The land is rich and beautiful. God has been bountiful in his gifts in this part of the world. Man renders but a poor return. I do not know what it is my duty to do under the circumstances, whether I ought to buy land or not. May God direct me in the path of duty. (Note: At another time and in a different book is this entry: "My land in Los Angeles Co. is 3 miles from Los Angeles on the road to San Pedro. (Official description of Los Angeles pueblo land. The number of acres is 105 (one hundred and five)."

(Note: Through conflicting surveys the City's title to this land was afterwards in litigation, but in compromise, I was told by a legal friend, it was finally confirmed. But rather than be harassed with years of litigation Mr. Woods declined to defend his title and the land was lost. My recollection of the cost of the land is that it was a thousand dollars.)

"Nov. 19. Sabbath. This morning when I arose, felt very much discouraged about my health, but wished to commit all into the hands of God. Preached in the room of the Court of Sessions today from the text, "Christ Died For Us." But few were present, though I was told more than common.

"Nov. 20. Feel very unsettled, and undecided what to do. I lounge away my time in a most shameful manner.

"Nov. 26. Sabbath. Preached in the Court House, tolerably full house; was enabled to speak with some feeling, and some seemed to feel the same. I told the people today I had concluded to remain here for a time at least, perhaps permanently. My health seems better.

"Dec. 21. Went to see Lee and Brown under sentence of death.

Dec. 24. Sabbath. Preached Christmas sermon today, text, "Behold the Lamb of God that Taketh Away the Sin of the World," John 1: 29. Congregation larger than on any former occasion and all seemed quite attentive, and some appeared affected.

"Jan. 12, 1855. Great excitement today in the hanging of Alvetres and Brown. After the execution of Alvetres, which was by sentence of law, Brown was taken out of jail by force and executed. No lives lost, but a great deal of threatening and some cases of fighting. Brown being under sentence of death and today the time of execution, it seems a pity the course of law should have been interrupted by the higher courts. It caused the people to take the execution of the law into their own hands. The Spaniards were more forward than the Americans. They seemed to think that partiality had been shown.

"Jan. 13, 1855. Everything is quiet today after the great excitement of yesterday. Some things brought out today not otherwise known. Some who took the lead yesterday have themselves been guilty of wrong, so it is said.

"Jan. 23. It is very common among the lower classes of the Californians to have a dance before the corpse of a child is carried out—the mothers engaging in the dance apparently as cheerful and lively as any of them. Surely this is but a grade above heathenism.

"April 29, 1855. Sabbath. I preached this morning upon the destruction of Sodom and Gomorrah; and had I wanted material for supposed scenes in those cities I could have found them in the very scenes now transpiring around me. (Note: He describes a horse-racing crowd at the head of Main Street, 4 to 6 in the afternoon, condensed and substantially as follows): "This is very much like the scenes of 'Negro Alley,' the place for the gathering of low, drunken Indians. But here we have a sample of the leading people of the Californian population. Their horses are fine and richly caparisoned. Children cry or halloa, men quarrel, dogs fight. The noisy crowds throng the street, sit upon my door steps, lean against my doors and windows and peer through the shutters. Every few minutes I hear loud voices of Americans among them, betting, cursing and blaspheming as they stand leaning against my window blinds. What sort of officers have we that such scenes as these are exhibited right in town, and at the head of Main Street?" The verbatim close is:

"On this afternoon of God's holy Sabbath have this horse-racing throng been gathered around here; half-past six, and another race has just come off—a quarrel as a consequence."

Here the diary closes for Los Angeles. The next entry is as follows:

"Suisun Valley, 1858, July 10. Returned home today from Russian River. Been absent twenty-four days. For six or eight days before I left, did not know what my destiny might be. I had been attacked with hemorrhage of the lungs."

The following is the last entry, viz.:

"Russian River, Alexander Valley, Sonoma County, Jan. 1, 1865.

"I was born in 1815, consequently I am in my fiftieth year, much older than I ever expected to live. I will try with the new year to start anew. I will try to be useful in the little sphere in which Providence has placed me. O God, give me grace. Enable me to live Christ, to serve Christ, to preach Christ and to love Christ. May His life be an example to me."

The diary was never resumed. The next entry in the book contains notes for his "Recollections of Pioneer Work," which he published in 1877.

From this digression return to Los Angeles.

The editor of the "Southern Californian" took a stroll one Sunday afternoon, (November 26, '54), through the streets, to that notorious street called "Nigger Alley." He saw the "well dressed gentlemen," as well as the drunken Indians mixing promiscuously together. The fair senorita and the squaw perambulated the full length of the street in apparent harmony. Judging from appearances John Barley Corn reigned in this locality with an arbitrary scepter, for streets and sidewalks were strewn with the inebriated, both male and female. Now was a knot of the hienta, singing some ditty usual to that class of people, in another a fight was brewing, and all those who were not singing were giving vent to their elevated spirits in high-toned language with which he was not familiar. Turning to a more quiet place, he heard a loud shout that attracted his attention to a scene of hair pulling by two drunken squaws, the big one coming off second best.

I saw a similar scene opposite our house on Main Street one Sunday afternoon in the summer of 1855. Two young squaws with babies on their backs, fought for about two hours, screaming and pulling hair. They would fight till they were exhausted. They would stop to sit or lie down to rest. Then they were up and at it again. There was no timekeeper to number the rounds of which there were a good many. I have forgotten whether it was victory or a drawn battle.

Other graphic scenes from private diary and the public press could easily be given. But there were also compensations and reliefs, lights as well as shadows. In most cases liquor was the cause of disorders, including murders, and they were mostly among the lower classes, those who kept late hours at night and prowled about the sinks of desperation. Among the respectable and orderly, life and property seemed as safe as anywhere. And during the year '55 the authorities stopped horseracing, the "chicken game" and other noisy and barbarous sports on Sunday.

On March 18th, 1855, Mr. Woods organized a Presbyterian church of twelve members at Los Angeles. Two ruling elders were elected. One could not accept the confession of faith, and the other, Mr. Wm. McKee, wished his installation to be postponed. The church did not receive any mission aid during the ministry of Mr. Woods. An impression too faint for memory, is that the salary was twelve hundred dollars. A generous and probably the most liberal supporter was Mr. B. D. Wilson.

The health of Mr. Woods did not permanently improve so that he decided to return to the vicinity of San Francisco bay. He had secured a lot for a church building site and pro-

vided for an immediate successor before he left the field. The Rev. Laurentine Hamilton, at his request, came and preached one Sunday, but he did not wish to take charge of the work. The Rev. Thomas K. Davis came in like manner, as a guest in his home. Being favorably impressed he was afterwards joined by his wife and child. This was in September, 1855. Mr. Woods then went with his family to Santa Rosa where he settled and organized a Presbyterian church, March 17, 1856.

Some years later Mr. Woods referred to his successor, Mr. Davis, "as coming fresh from the old cultured fields of Pennsylvania. He was a man of remarkably amiable and lovely christian character, but did not have the muscular christianity and tense nerve to adapt him to the rough scenes by which he was surrounded." After relating a humorous incident of the times, Mr. Woods continues, "It so disconcerted the dear, good brother that I think he decided from that time to go back home to more congenial scenes."

The Rev. Thomas K. Davis remained in Los Angeles a year, coming in September, 1855 ,and leaving in August, 1856. Mr. William McKee was the only elder. Preaching was at first in the court house and afterward in the public school building.

In the "Occident" of June 18, 1896, it was said that the Rev. Mr. Davis had organized the First Presbyterian Church of Los Angeles. In the same paper of later date it was claimed that it was organized by the Rev. Mr. Woods in March, 1855.

In the "Occident" and in a private letter dated April 15, 1898, written to James L. Woods, (son of James Woods), the Rev. Mr. Davis conceded that Mr. Woods had organized the church.

In 1857 the Rev. John W. Douglas spent some time with this church. It was said, from January to August. It is doubtful whether it were so long.

The next minister, the Rev. William E. Boardman, D. D., came in the year 1858. It would seem (from confused references) that he organized what was called "The First Protestant Society" of Los Angeles, in February, 1859, for the purpose of enlisting the interest of the whole community in building a house of worship. But this "society" was afterwards officially merged with the First Presbyterian Church and the church was aided in its building by the Presbyterian Board of Church Erection. It was a brick structure standing at the corner of New High and Temple Streets. There was before it

though, a small building called the Methodist chapel (Southern Methodist).

Dr. Boardman had a fine reputation for talents, piety and scholarship. He was the author of the book, celebrated in its day, called "The Higher Christian Life." Mrs. Boardman was a woman of literary ability and an authoress.

Mr. Woods, as superintendent of missions, (Synodical), visited Los Angeles in 1861, preaching on Sunday, March 17. There was some personal disaffection in Dr. Boardman's congregation then; the early convulsions of the Civil War were severely felt and troubles increased. Dr. Boardman returned to the Atlantic States in March, 1862, having been in Los Angeles some three years or over.

This ends my knowledge of the affairs of the First Presbyterian Church of Los Angeles, except from sources available alike to all, viz.:

Current news, items and letters in the "Occident" and the "Pacific" (both in San Francisco), the Minutes of the Synod, from 1872 onward, various conversations and letters with the Rev. Dr. Fraser and others, and the Manual of the First Presbyterian Church, January, 1884, the first it ever issued. I have sought other sources without avail.

In the spring of 1869 the field was visited by the Rev. Thomas Fraser, D. D., as Synodical Missionary of the Synod of the Pacific (old school).

It was at this time and in these conditions of reconstruction that the Board of Home Missions were averse to sustaining Dr. Fraser and he made the memorable appeal before given and which I repeat:

"There are places that the Presbyterian Church should hold regardless of cost, **as England holds Gibraltar."** The board responded favorably but with the declaration, "It is upon your faith and not ours." Time and the providence of God have justified his faith.

A letter of Dr. Fraser's describing the situation is as follows:

"916 Myrtle St., Oakland, Cal.,
April 6, 1898.

"My Dear Brother Woods:

Yours of April 2 at hand. I am sorry that I am not able to give you any information about Dr. Boardman. As to the time of his work in Los Angeles, I am utterly ignorant. My first visit to the place was in the spring of '69. I had heard of your father's work there and Dr. Boardman's but as to their dates I can not say anything more definite. During my visit at Los Angeles, which occupied two weeks, no one could

tell me anything as to the records of the church; the whole thing seemed to be wiped out. There were two people who gave me some information but as to church records there was absolutely nothing at that time. The only definite information I recall was from the County Records of a lot donated to the Presbyterian Church and afterwards deeded to the Episcopal Church. The same lot is now occupied by the City Hall, I think it is, of Los Angeles. I got a transcript of the whole matter from the County Clerk, laid it before Judge Thornton in S. F. with the view of instituting proceedings to recover the property, but was advised by Judge Thornton and Gov. Haight to drop the whole matter, and to their judgment I deferred.

Yours truly,
THOMAS FRASER.
Per J. F."

As the result of Dr. Fraser's efforts at revival and reconstruction the work was undertaken by the Rev. William C. Harding, who had lately come to California, in the same year, 1869.

The congregation at Los Angeles did not concur in the advice of the eminent counsel at San Francisco, and suit was brought sometime later for the recovery of their property rights.

By some means, either now not known or not of practical interest, the lot and building secured during Dr. Boardman's ministry had been conveyed to the Protestant Episcopal Church. The matter was finally compromised in 1882. The decree of court awarded one-third of the lot (60x165 ft.) on Temple Street and the sum of five hundred dollars to the Presbyterian Church.

To the surprise of all, the high school building was found to be standing upon part of it; and further that it had been conveyed by deed to the Board of Education of Los Angeles without the knowledge of the congregation. Certain persons, self-appointed (apparently), claiming to be a board of trustees of the Presbyterian Church, had given the property to the Board of Education, and another suit had to be brought

October 3, 1872, the Synod formed a new Presbytery, comprising the counties of Southern California and the territory of Arizona, with churches at Santa Barbara, San Buena Ventura, Wilmington, Anaheim, Westminster and San Diego.

The church at Los Angeles was not on the roll. But the hopeful prospect of its restoration was effectually urged as a plea for the formation of the new presbytery. And in accordance with the ordinary usage of the Presbyterian Church the presbytery was called Los Angeles, **after the name of the church first organized within its bounds.**

The Presbytery of Los Angeles was duly constituted in March, 1873; and the first Presbyterian Church of Los An-

geles was organized anew January 11, 1874, as stated in reports to Synod and General Assembly.

In March, 1880, the Rev. James Woods was again present with the Los Angeles church and preached the anniversary sermon at the quarter-centennial celebration of its organization in March, 1855.

In its history as organized in March, 1855 and organized anew on January 11, 1874, and subsequent changes, this church has been twice reorganized as an ecclesiastical body by the Presbytery; and its judgment upon appeal in a judicial case was sustained by the Synod.

As a religious corporation, it was three times recognized by the Superior Court of Los Angeles County; and in one of these cases, appeal having been taken, its judgment was affirmed by the Supreme Court of California.

Incorporation of churches, as we now use the term, was not required by state laws until 1873, after the adoption of the codes.

CHAPTER VIII

CHURCHES IN SANTA ROSA AND VICINITY

First Presbyterian Church, (Santa Rosa). — The First Presbyterian Church of Santa Rosa was organized by the Rev. James Woods, acting pastor, on March 17, 1856, with twelve members, including two ruling elders.

The official record is as follows:

"On the 17th of March, 1856, I organized a Presbyterian Church in Santa Rosa, Cal., consisting of Mr. Cyrus Alexander, Mr. A. P. Wilson, Mr. John Barbour, Mr. John Treadway, Mrs. Henrietta Treadway, Mrs. E. A. Woods, Mrs. Jane Ormsby, Mrs. Hattie Hendley, Mrs. Elizabeth Bledsoe, Mrs. Kate Green and Mrs. Louise McDonald.

"Mr. Cyrus Alexander and Mr. John Treadway were elected ruling elders. Mr. Alexander was ordained and installed. Mr. Treadway, having been previously ordained, was duly installed.

(Signed) JAMES WOODS, Presbyter."

There were several appointments for preaching in the country; it was real home mission work, though no aid was asked from the mission board.

The next minister was the Rev. Alexander Fairbairn, from April, 1857 to July, 1858. Mr. Fairbairn had lately come from Texas. The board of missions aided in his support.

The Rev. Thomas Fraser of Little Rock, Ark., came to Santa Rosa in the fall of 1859. He preached in the Bodega country as well as in Santa Rosa until after his appointment as Synodical Missionary by the Synod of the Pacific in October, 1868.

The Santa Rosa church was re-organized by the Rev. Thomas Fraser, acting pastor, July 26, 1862, with thirteen members but without ruling elders. Official record follows:

"Santa Rosa, Cal., July, 1862.

"We whose names are herewith subscribed, being members of the Presbyterian Church, or desirous of becoming, do hereby unite in requesting you, the Rev. Thomas Fraser, to form us into a Presbyterian Church in Santa Rosa.

"George Hood, Henry F. Klute, Mrs. Julia Hood, Mrs. Jane H. Spence, C. W. Langdon, Mrs. E L. Langdon, Mrs. A. Blyth, Mrs. Mary A. Barnes, Mrs. Francis Bradshaw, Mrs. Hattie Hendley, Mrs. Louis McDonald, Mrs. J. W. Fraser, Miss Isabella Fraser.

"In accordance with the above petition the above named persons were organized into a Presbyterian Church on the Saturday preceding the fourth Sabbath of July, 1862. The church was named "The Old School Presbyterian Church of Santa Rosa," in connection with the Presbytery of Benicia of the Synod of the Pacific.

"The election of elders was postponed to another time. The sacrament of the Lord's Supper was administered on the following Sabbath.

(Signed) THOMAS FRASER, Presbyter."

The first ruling elder, after the re-organization, was Mr. David Morton, formerly of the Healdsburg Presbyterian

Church. He was received, elected and installed ruling elder in the fall of 1863. Mr. Robert D. Morgan became an elder in May, 1865. These four were the only elders until 1875.

The circulation of the paper for the re-organization of the Santa Rosa church in 1862 raised a lively interest. But when it was finally understood that it was to perpetuate the church of 1856; that its members still on the roll would be transferred without letters; that it was not a dissolution or displacement of the early church but a re-organization in the way of re-adjustment and stimulus, it was cheerfully accepted by all concerned.

The causes making the movement advisable were well known, but it may be told in a word, principally it was "war times."

The original name, "The First Presbyterian Church of Santa Rosa" was restored upon the union of the old school and new school branches of the church in 1869.

Houses of Worship—Steps were taken in 1856 to secure a lot and build a church during the following year, 1857. Owing to Mr. Woods' change of residence the movement lapsed and the congregation was without its own house of worship until 1869.

Work was begun upon the first church building at the corner of Fifth and Humboldt Streets in 1868. It cost $4,300, in gold coin. The Presbyterian Board of Church Erection gave $1,300.

It was completed and dedicated, free from debt, in July, 1869. It was a high day for the Presbyterians of Santa Rosa. The first minister, the Rev. James Woods, (1855), and the last one, the Rev. Thomas Fraser, (1859-68), were both present. There was a deep interest also in the community.

The dedicatory sermon was preached by the Rev. Sylvester Woodbridge, D. D., of San Francisco, editor of the "Occident" and stated supply of Calvary Presbyterian Church. The man, the subject and the occasion met in happy union. Some who heard the sermon said that it was great in the beginning, the middle and the end, great all through. Its greatness was that it glorified God and exalted Jesus Christ, the Incarnate Son, as the Lord and Savior of men.

A manse was built about 1871, during the ministry of the Rev. Samuel P. Whiting, at a cost of $2,500.

The second house of worship, at the corner of Johnson and Humboldt Streets, was dedicated May 24, 1891. The lot cost

$2,300, the building, furniture, etc., about $18,000; a pipe organ was added in 1899, costing $2,400.

This church has also sustained a Chinese mission since 1876. The building on Mendocino Street cost about $1,000, and is the property of the Foreign Mission Board.

List of Ruling Elders.

Cyrus Alexander,
John Treadway,
David Morton,
Robert D. Morgan,
Edwin H. Smyth,
Isaac Parsons,
James B. Rue,
Charles F. Copeland,
John G. Cochrane,
George Hocker,
John I. Parsons,
William Crawford,
David P. Anderson,
Charles L. Eby,
Charles H. Richardson.

List of Ministers.

The ministers, other than those first named, viz.: James Woods, Alexander Fairbairn and Thomas Fraser, are the following:

Thomas Fraser, Sr., (Oct., 1867—May, 1868);
Samuel P. Whiting, (Nov., 1870—Dec., 1872);
Frances M. Dimmick, pastor, (Jan., 1873—June, 1884);
Seward M. Dodge, pastor, (June, 1884—March, 1888);
Charles B. Pitblado, pastor, (Jan., 1889—April, 1893);
John Reid, (Dec., 1893—March, 1895);
William Martin, pastor, (July, 1895).

Some others have given brief or occasional supplies, viz.:

Samuel T. Wells,
Frederic Buel,
Thomas Kirkland,
Robert McCulloch,
Charles D. Roberts,
Edward P. Swift,
Charles H. Crawford.

Santa Rosa Reminiscences.—The Rev. James Woods (my father), moved to Santa Rosa, Cal. about October, 1855. I was then nine years old. The county seat had been moved from Sonoma to Santa Rosa. The first brick court house stood on Fourth Street, west of Mendocino, facing the plaza. It was not quite finished. The superintendent, an elderly man of military bearing, said that he was an army officer, (retired probably), and that he was the contractor. A small frame building just across Mendocino Street was used as a court house. Here religious and all other public services were held. Our home was at the head of Mendocino Street north of an old channel of Santa Rosa Creek, a ten-acre villa lot. It was fenced on two sides with redwood post and rail fence, and the wild oat hay crop of the first year paid for fencing the other two sides. A small frame house of four rooms was built and occupied sometime before Christmas. On the west side of Mendocino Street northward from the court house stood the law office of Ross and Temple, and five

dwellings. The occupants were Phelps and Hendy, Fisher, Ross, Shane and A. C. Bledsoe, sheriff of Sonoma County. Soon after and for many years following, this house was known by the name of "Bridge" Williams' place. The east side of Mendocino Street was a grain field sown to peas that winter.

Wm. Churchman was county judge, J. McM. Menefee, clerk; Wm. Buster, treasurer; Thomas H. Pyatt, recorder (I think this early); Wm. Rose, I also think, was district attorney and Jackson Temple, his partner, was a notary public. Joel Miller, "Jake" Gallagher and John Brown, seemed to have been deputies. Mr. Brown was afterward a lawyer but his chief distinction is that he was justice of the peace at Santa Rosa for forty years.

Dr. Watts taught school that year, about a half-mile east of town. School was in session when there was a scholar present, though it were only sunrise and the teacher absent. There was noon "intermission," but no recess. A reversible board at the door marked "In" and "Out" gave notice when scholars might retire singly. All study had to be aloud and the faster and louder the better if one wished the master's favor. Whether it was a public school or not I do not know. Dr. B. B. Bonham, county superintendent, made us one visit, which seemed to be official. Dr. Watts was a purist in speech, and had the Bostonian accent. Though born and educated in Missouri, the Santa Rosa colony would acknowledge him only as a "Missouri Yankee." He was an eclectic physician as I remember, a mesmerist, became addicted to drink and drifted out of sight. Our next teacher was Mr. Please who taught in the Baptist Church on Third Street. He seemed to be a good teacher but some patrons were disaffected. John B———, one of my schoolmates said, "His name is Please and he lets the scholars do as **they please.**" John was quaint, witty, sometimes wise and sometimes otherwise. He had a fight with a boy who knocked him down with a dinner bucket. John gave a graphic description, to-wit: "He hit me on the head with his dinner bucket and **knocked me sensible.**" One Friday the teacher, Dr. Watts, made him speak his piece. He stood by a high desk and leaned upon it; stood on one foot with the other crossed at his knee and held in one hand, dropped his head, put his other hand across his eyes and mumbled, **"Ime monaca volla survey."** That was his rendering of Alexander Selkirk's Soliloquy, "I am monarch of all I survey." Well, John was monarch of every foot he saw; and with that foot it was "but a step from the sublime to the ridiculous."

Elder Owen was a hard shell Baptist preacher who had an occasional appointment in the court house. His sing-song

sermon, with long drawn "ahs," was quite a curiosity to me. His manner was serious, his motive sincere and notwithstanding his peculiar delivery, there was no levity in the congregation.

The lawyers treated me kindly and I often visited their offices when I knew they were not busy. I thought that I would like to be a lawyer when I became a man. Jackson Temple, then a rising young lawyer, was specially kind and friendly. Church and Sunday School incidents I pass by as they have been so fully mentioned in "California Recollections" of pioneer work. There are many remembered incidents of school days, home life and public events, that crowd upon my memory, but let these suffice. Some were only the things that come in every boyhood life. Some scenes were sad, tragic, but there is nothing to profit in their rehearsal. Bathing, gathering wild flowers, rambles in the hills for manzanita berries and angelica root, our school games, spelling matches and exhibitions, all had their time and place. I recollect once at a spelling match in the court house of turning down several larger boys on the word sermon. I got more praise than I deserved for I could not see why they would spell it every way but the right one. There was a cold snap the winter of 1855-56. Boys ten or twelve years old skated across puddles near the southwest corner of the plaza.

The removal, (to Suisun), after a brief, happy year at Santa Rosa, was a great trial and grief. The work seemed hopeful, friends were numerous and congenial, and we thought that "we had settled down for life," as our father expressed it. We could never forget our mother's tears of disappointment and grief which she could neither repress nor conceal. Two years later, however, there was compensation in our return to the neighborhood of Healdsburg, practically of Santa Rosa as well, and the restoration of the friends that we had known there. Most of the members of the Healdsburg Church had been formerly connected with the congregation in Santa Rosa. Stockton, Los Angeles and Santa Rosa, (with Healdsburg), are held in fixed and loving remembrance. They were our memory and heritage of childhood and home from the first pioneer decade.

First Presbyterian Church, Healdsburg, (Old School).— The First Presbyterian Church of Healdsburg was organized October 10, 1858, by the Rev. James Woods. The official record is as follows:

"On the 10th of October, A. D., 1858, the Rev. B. B. Bonham being present, I organized the following persons into a Presbyterian Church of Healdsburg, to-wit: Mrs. Elizabeth Bledsoe, Mrs. Jane Drum, Mrs.

M. M. Bonham, Mr. Cyrus Alexander, Mr. A. P. Wilson, Mr. Charles Shutts, Mr. A. B. Bonham, Mrs. E. A. Woods and Mr. H. M. Wilson. Mr. Cyrus Alexander was elected ruling elder, and having been previously ordained in the Presbyterian Church of Santa Rosa, was duly installed ruling elder in the First Presbyterian Church of Healdsburg.

(Signed) JAMES WOODS,
Presbyter of the Presbytery of Benicia."

Afterwards Mr. H. M. Wilson and Mr. Robert Hertel were elected deacons and served for many years.

The time was divided between Healdsburg and Alexander Valley. The families lived in several groups on Russian River, the town of Healdsburg being in the middle. To reach them all there were occasional services at Windsor and in school houses. Mr. Woods was called as pastor and installed by the presbytery. He resigned as pastor in 1862, the whole time of service being about four years. What was popularly known as the "plaza Church," for many years, was built by the M. E. Church. It was dedicated by the Rev. Jesse T. Peck, D. D. He made a strong appeal for the payment of the debt, for he was an able and eloquent man, but it did not immediately avail. The congregation had built beyond their means, a common occurence in those days, and the church was finally sold to Mr. Cyrus Alexander in order to pay his mortgage upon it. He sold it to the Presbyterian Church for a thousand dollars, so far below the value of the house and lot that it was largely a gift. In fact, he first thought of making it a gift, but prudently adopted the better way. The congregation was able to pay for it. This church was used until April, 1900. Sometime afterward it was destroyed by fire.

The next minister was the Rev. Ben Ezra Styles Ely, who came from the Cumberland Presbyterian Church, though originally a Presbyterian and son (ben in Hebrew), of the celebrated Ezra Styles Ely, D. D. of Philadelphia, and later of Westminster College, Fulton, Mo.

In the Winter and Spring of 1862-63, there was a revival of religion in the congregation and a large number were received into the membership of the church.

Rev. Robert R. Wells succeeded Mr. Ely in 1868 and early in his ministry the church was again revived and a considerable addition was made to its members and strength. For sometime Mr. Wells was also the principal of the Alexander Academy. A manse was built on Fitch Street.

The second church building was erected in 1901. It was first occupied Sunday, April 7th, and was dedicated on Sunday, December 8, 1901. The dedication sermon was preached by the Rev. John Hemphill, D. D. of San Francisco; the prayer was offered by Rev. Joshua C. Burgess, pastor.

List of Ruling Elders.—Cyrus Alexander was the original ruling elder. It is in the sessional record that H. M. Wilson was afterward elected as an elder, but it does not appear that he accepted the office. Some others are: Josiah Brown, Robert Delzell, David Morton, George Shafer, Norton Wagonseller, John Flack.

List of Deacons.—Henry M. Wilson and Robert Hertel. Nathan Fike was probably a deacon though my memory is defective on this point. He was one of the leading members.

List of Ministers.—James Woods in 1856 and Benjamin B. Bonham in 1857-58, before church organization. After organization, James Woods, Ben E. S. Ely, Robert R. Wells, Robert McCullock, James Smith (licentiate), Isaac W. Atherton, Samuel P. Whiting, Hugh McLeod, Horatio B. McBride, James S. Todd, John P. Rich, Elijah L. Burnett, Richard Messenger, Joshua C. Burgess.

The Rev. B. B. Bonham.—Benjamin B. Bonham, M. D., who was a physician as well as minister, had settled in Healdsburg in May, 1857. He remained in Healdsburg several years, and as domestic missionary, preached at Cloverdale, Loconoma Valley and other country appointments, preaching also on occasions at Healdsburg and Alexander Valley. In 1855-56 Russian River, including Dry Creek, Mark West Creek and Alexander Valley, for there was then no town of Healdsburg, was a part of the Santa Rosa congregation. Comparison of the lists of names at Santa Rosa in 1856 and Healdsburg, 1858, will show, in the main the same membership, and explain the reasons for a call to Rev. James Woods, pastor of the Santa Rosa church. At the special request of his eldest daughter, Mrs. Theresa Martin, Mr. Woods wrote for the "Occident" an appreciative memorial of Dr. Bonham's life and ministry.

First Presbyterian Church, (New School), Healdsburg.—This church was organized by the Rev. James Pierpont in 1859, in connection with the Presbytery of San Francisco, Synod of Alta California. He remained some two years, probably longer. He preached a funeral sermon of Dr. R. H. Macy in the Plaza Church early in 1861. I often saw Mr. and Mrs. Pierpont, knew where they lived and remember that there were at least two or three children. I do not remmber where he preached, nor what other appointments he had, if any. I have understood that he had a Sunday School and that the church owned a lot for a house of worship. Of the membership I remember only that Mr. Robert Delzell, one of our elders, had, with his family, formerly belonged to Mr. Pierpont's church. The con-

dition was delicate and trying, but as far as I have any knowledge, the situation was met on both sides, ministers and congregations, with Christian dignity and grace. In 1885 Mr. Pierpont had organized the Mt. Zion Church near Petaluma. The colony was disbanded on account of defective land titles, I have heard, and that along with it the church was dissolved. From Petaluma he came to Healdsburg and organized this church.

Cumberland Presbyterian Church. — Before 1860 there were several Cumberland Presbyterian families living in or near Healdsburg; among them were those of Mr. Finis Ewing and Dr. Maxwell. The Rev. James M. Cameron, E. C. Latta, D. E. Bushnell, and probably others had appointments. There were at least two resident ministers, viz.: Baxter Bonham and E. P. Henderson. After a few years Mr. Henderson returned to Oregon, from whence he came to Healdsburg.

There was a large Cumberland Presbyterian camp meeting near town in 1858. The church was strong in Green Valley, (near Sebastopol), then called a part of Bodega, and about Sonoma, in membership, ministry and leadership. They had also elements of strength at Healdsburg. There were regular preaching appointments, but I am uncertain whether there was an organized church or not.

After the removal of Messrs. Bonham and Henderson I have no recollection of Cumberland Presbyterian preaching or work nearer than Sebastopol.

From the sketches of the new school and the Cumberland churches, given herein as a part of this history, it will be seen that there were diversities of method, some emulations and some conflicts for the advantage of position. But gradually all these forces were combined in the church on the plaza. The First Presbyterian Church of Healdsburg, as it now exists, holds in itself the potential Presbyterian forces of the first pioneer decade.

Among all the names and influences of divine providence to this end through human agencies none should stand before those of Cyrus Alexander in grateful memory and appreciation.

Unto God be all the praise through his Incarnate Son, Jesus Christ, our Lord and Savior.

CHAPTER IX

PRESBYTERIAN CHURCHES ORGANIZED ON THE PACIFIC COAST—1860-1869

California. — Presbyterian churches organized in California during the decade 1860-69: Alameda, Alamo, Alvarado, Amador, Arcata, Bodega (Shiloh), Bloomfield, Brooklyn, Chico, Concord, Davisville, Gilroy, Ione, Jackson, Pacheco, Red Bluff, San Buena Ventura, Santa Barbara, San Diego; San Francisco, including Central, Emanuel, Howard Street, Larkin Street, Olivet, Saint Paul's, Westminster; San Leandro, San Rafael, San Ramon, Scott's Valley, Sutter Creek, Smartsville, Tomales, Tremont Westminster, Two Rocks, Vacaville (John Knox), Vallejo, Valley Ford (Big Valley), Visalia, Walnut Creek, Watsonville, Westminster Colony, Yreka.

Nevada.—(Sierra Nevada Presbytery, Synod of Alta California.)—Austin, Carson City, Hamilton, Pioche, Virginia City.

Oregon.—(Oregon Presbytery, Synod of the Pacific.)—There were organizations and disbandments, some churches were old school, some new, some independent. The reports are not sufficiently clear for a brief and accurate statement of this decade.

Washington.—There are no presbyterial reports in the General Assembly's minutes. Puget Sound Presbytery was not organized until 1858; it belonged to the Synod of the Pacific. This list is approximately correct. Some reports are defective and others are missing.

The history of the following churches is condensed and revised from the history of Sacramento Presbytery, official pamphlet, 1888, viz.: Red Bluff, Ione, Amador, Chico, Davisville, Tremont Westminster.

Red Bluff Presbyterian Church.—Organized November 4, 1860 by Rev. W. W. Brier with eleven members.

Ministers serving the church: Rev. W. W. Brier, Rev. J. H. McLaughlin, Rev. R. Ballagh, Rev. H. A. Mayhew, Rev. P. Lynett Carden.

Elders.—The names of but four elders can be found that have ever been connected with the church, viz.: S. Fuller, J. Hutchinson, M. J. Frank, J. M. West, M. D.

Ione Presbyterian Church.—Organized May 12, 1861 with fifteen members. Present membership, 21. The records of

this church were destroyed by fire in March, 1884, and much valuable matter pertaining to the church lost.

List of ministers serving the church without dates of time of serving: Rev. W. C. Mosher, Rev. Mr. Cain, Rev. H. S. Huntington, Rev. H. H. Dobbins, Rev. Joshua Phelps, D. D., Rev. Oliver Hemstreet, Rev. Lewis Thompson, D. D., Rev. H. B. McBride, Rev. Jas. White, Rev. Jas. Agnew, Rev. G. W. Lyons, Rev. Archibald Gillies, Rev. John Carrington, Rev. J. B. Warren, Rev. M. T. A. White.

Ruling Elders.—Geo. Withington, John Johnson, John Ruthledge, Alex. Gillis, John Hartman.

Amador Presbyterian Church. — Organized August 4, 1867 with nine members.

Ministers: Rev. H. H. Dobbins, 1867 to 1869; Rev. O. Hemstreet, part of 1869; Rev. Jas. Woods, 1870 to 1872; Rev. Lewis Thompson, 1872 to 1874; Rev. H. B. McBride, 1874 to 1875; Rev. Jas. White, 1876; Rev. Jas. Agnew, 1877; Rev. A. C. Gillies, no date; Rev. Jas. White again for one year, 1878; Rev. G. W. Lyons, part of 1879 and 1880.

Ruling Elders.—A. C. Palmer, Reuben Newton and L. T. Lewis.

There is no house of worship and there has been no regular preaching for many years.

Chico Presbyterian Church.—Organized August 30, 1868, by Rev. S. T. Wells with 16 members. Rev. J. S. McDonald and Rev. J. G. Fackler had each preached in Chico previously the same year.

Ministers.—Rev. A. Fairbairn, December, 1868 to September, 1873; Dr. A. M. Stewart, June, 1874, until his death, February 24, 1875; Rev. John Woods, March, 1875 to November, 1876; Rev. John W. Ellis, May, 1877; Rev. J. B. Warren, January, 1880 to September, 1882.

Rev. Edward Graham, called October, 1882; entered on his duties as stated supply, November 12, 1882; installed pastor, April 20, 1885.

Ruling Elders.—Watson Chalmers, Geo. P. Farr, G. M. Gray, David S. Stauffer, J. N. Campbell, H. N. Gustin.

A brick house of worship has been created and furnished throughout, including a pipe organ, at a total expense of $20,000. The church from its organization has been self sustaining. Has property worth $30,000, including a parsonage.

Davisville Presbyterian Church.—Organized November, 1869, with 12 or 15 members.

Ministers. — Rev. B. B. Bonham, 3 years; Rev. J. D. Strong, 3 years; Rev. Edward Verue, 2 years; Rev. A. Fairbairn, 3 years; Rev. A. H. Croco, 3 years; Rev. Mr. Fortheringham, 1 year; Rev. J. E. Anderson, 3 years; Rev. S. D. C. Jackson, 1½ years, till his death, June 14, 1887.

Ruling Elders.—W. H. Hampton, C. E. Green, J. B. Tufts.

The records of this church are lost from the organization, November, 1868 to November, 1873.

Tremont Westminster Presbyterian Church.—Organized sometime before 1869 with about 10 members.

Ministers.—Rev. A. Fairbairn, 2 years; Rev. J. R. Hammond, 5 years; Rev. J. L Woods, six months, 1879-80; Rev. Verue, 3 years; Rev. Bonham, 3 years; Rev. Wm. Alexander, 1 year; Rev. J. E. Anderson, 2 years; Rev. P. L. Carden, 1 year; Rev. John Wallace, 3 months; Rev. A. H. Croco, 2 years.

Ruling Elders.—A. Saunders, W. H. Herbert.

There is a house of worship built in 1872, which will accommodate 250 people. There is a well arranged cemetery in the rear in good order; the church ground contains two acres.

Carson City Presbyterian Church. — Organized June 2, 1861, in connection with the Presbytery of Sierra Nevada, Synod of Alta California, with eleven members. Present membership, 55; added by profession, 75; by letter, 132.

Ministers.—Albert F. White, LL.D., September, 1861 to January, 1868; Isaac W. Atherton, May to November, 1868; John Fraser, November, 1868 to November, 1869; Isaac N. Hurd, January, 1870 to 1872; James Woods, September, 1872 to March, 1875; John P. Egbert sometime in 1875; John Laird sometime in 1876; Josiah McClain, pastor 1877 to 1880, supply October, 1883 to January, 1885; Harry Vernon Rice, November, 1880 to November, 1881; Alexander Fairbairn, January, 1882 to October, 1883; James L. Woods, April, 1885, January, 1890. All stated supplies except Josiah McClain who was installed as pastor.

Ruling Elders.—Simon Fraser, A. T. Taylor, Eli Thomas Lee, Woodhull Helm, Thomas H. Wells, Orion Clemens, N. J. Ashmore, John S. Vandyke, William Anderson, John J. Singleton, Samuel Small.

The church has a house of worship, a manse, and is out of debt.

First Presbyterian Church, (Virginia City, Nev.)—The First Presbyterian Church of Virginia City, Nevada, was organized in the M. E. Church on the 21st day of September, 1862, by the Rev. W. W. Brier, then acting as secretary of missions for the Synod of Alta California. The church was placed under the care of the Presbytery of Sierra Nevada in the Synod of Alta California.

The petition for organization embraced the following names: Mrs. Loriett, P. Young, Mrs. Jane Henderson, William Henderson, Alfred B. Elliott, George Logan, Nelson W. Winton, Adolphus Gattiker, G. W. Lathrop, Alfred Ganclut, William Davidson, Christian L. Flick, Mrs. Barbara Flick, E. Caldwell, Edwin Robinson, E. A. Duvall and Y. J. Colburn.

After being duly organized into a church, N. W. Winton and E. Caldwell were at the same meeting elected elders, and the Lord's Supper was administered. The Rev. D. H. Palmer was soon after invited to fill the pulpit as acting pastor. He continued in this position until late in the year 1864, when he was succeeded by the Rev. William M. Martin, who was duly called and entered on his work on the 16th of November, 1864. The ministry continued until June, 1867, during which the present comfortable and commodious church building was erected. Mr. Martin was succeeded in July, 1867, by the Rev. T. E. Taylor, who acted as stated supply up to December, 1868. The Rev. A. H. Sloat officiated from January, 1869, to April of the same year. A call was then extended to the Rev. W. W. Macomber, which was accepted, his ministry extending from December, 1869, to November, 1871. Early in the year 1872 the Rev. I. N. Hurd was engaged to supply the pulpit, and continued up to September, 1875. The Rev. James Woods supplied this church temporarily at the time of the great fire which occurred on October 26, 1875. The Rev. A. C. Gillies accepted an invitation to supply the pulpit for six months from the 17th of November, 1875, and continued to do so until May 9, 1878. The Rev. E. Graham was regularly called to the pastorate on the 4th day of August, 1878, and installed by the Presbytery of Sacramento on the 11th day of November of the same year.

Note.—The above is only a near approximation to the actual dates. All such records are more or less imperfect.

The whole number of members added to the church since its organization is 242—161 by letter and 81 by profession.

The following are the names and dates of ordination or installation of persons who have held the office of elder in the church: Nelson W. Winton, September 21, 1862; Edwin Caldwell, September 21, 1862; James D. Holman, December 3, 1863; Jay E. Lee, February 4, 1864; Edwin Robinson, June 25, 1864; Reuben Newton, January 29, 1865; William W. Estabrook, January 29, 1865; Samuel Davis Fulton, January 29, 1865; William W. Storall, February 4, 1866; William W. Waterman, February 4, 1866; Gains H. Fish, September 30, 1866; Charles H. Fish, February 3, 1867; Albert Newton, February 3, 1867; Hector Dow, February 3, 1867; William Holland, April 2, 1869; A. B. Elliott, April 2, 1869; Andrew Frazer, November 6, 1870; John S. Grant, March 29, 1874; John L. Moulthrop, April 13, 1879.

(From the Church Manual of 1879.)

First Presbyterian Church, (San Rafael).—This church was organized with thirteen members by the Rev. Wm. H. Cain, September 26, 1869.

It was supplied occasionally by the Revs. W. H. Cain, Albert Williams, James Woods and A. W. Loomis. On September 27, Ai Barney and D. A. Brown were elected ruling elders. They were ordained and installed by the Rev. Albert Williams, under appointment of presbytery, on November 21, 1869. Other elders were A. C. Nichols, Thomas B. Morris, R. J. Trumbull, Charles H. Fish, Charles C. Stevenson and Dr. W. F. Jones.

The Rev. Townsend E. Taylor was the first regular supply from June 21, 1870 for three years following. The Rev. James S. Hawk served one year, until his death. In succession the Rev. James S. McDonald, Arthur Crosby and William B. Noble were the pastors.

The ministry of Mr. McDonald continued until December, 1883, when he resigned to enter upon his work as Synodical Missionary. Through his efforts a church was built costing with furnishings, about $6000. In 1871 and afterward $1000 had been raised and a lot purchased.

Mr. Crosby's pastorate continued from the spring of 1884 to the fall of 1892, when he resigned to become the manager of the Mt. Tamalpais Military Academy. During his ministry the church was enlarged at a cost of $3000.

The stone church was built during the pastorate of the Rev. Wm. B. Noble, at a cost of $40,000.

The Mt. Tamalpais Military Academy, the Presbyterian

Orphanage and the San Francisco Theological Seminary are all within easy reach of San Rafael.

San Diego, (Pacific Presbyterian, February 3, 1910).— The Rev. Edwin Forrest Hallenbeck, D. D., lately associate pastor of the Fifth Avenue Church, New York City, arrived and began his ministry as stated supply for one year in December, 1909.

During the forty years of the history of the First Church it has passed through many vicissitudes. It began its work as a mssion church, organized by the Rev. Thomas Fraser, Synodical Missionary of the Synod of the Pacific, in the summer of 1869. The Rev. J. S. McDonald took charge of the work soon after the church was organized, and remained until 1872, and during his pastorate the first house of worship was erected. This still stands and is used for social and Sabbath School purposes. Following Mr. McDonald, the church was served by Rev. F. L. Nash of Sacramento, for three years, and from 1875 to 1880 it was supplied by the Rev. Messrs. James Robertson, John Partridge, James Woods and Joshua Phelps. In the latter year the Rev. R. V. Dodge, D. D., began a pastorate which was ended by his death in 1884. A handsome memorial window was later installed to his memory. The Rev. H. A. Lounsberry and the Rev. H. I. Stern supplied the church for the next three years, after which the Rev. W. B. Noble, D. D., accepted the call to the pastorate and remained for seven years, during which time the present edifice was erected, at a cost of $36,000.

The Rev. F. Merton Smith was installed as pastor in 1894, but three weeks after his installation he suddenly expired as he was celebrating communion. The following year a call was extended to and accepted by the Rev. P. E. Kipp, who labored until his earthly career was closed. Then, in 1901, the Rev. Robert B. Taylor began his pastorate, which continued until November 19, 1904, when he was drowned while out sailing. During his pastorate the last dollar of indebtedness on the church property was paid, and on April 27, 1902, the dedicatory services were held. On October 1, 1905, Dr. Harvey S. Jordan commenced his work, continuing until his sudden summons in July, 1909. During the period of his labors in San Diego the church had a wondrous growth in numbers and spirituality, and he endeared himself to the entire community by his sincerity and noble manhood.

There is still on the session C. A. Diefendorff, a layman who has in many ways been a strong stay to the church, almost from its inception. He has seen the congregation grow from several score to its present numbers, which almost week-

ly taxes the seating capacity of the main auditorium, gallery and Sabbath School assembly-room combined. The young people have an active society of Christian Endeavor, and the ladies of the church have done much toward the material as well as spiritual welfare of the organization. Besides the usual Sabbath School classes, composed of the younger attendants, there are strong adult classes, which meet at the same hour for the study of the Bible. Altogether the outlook for the First Church is most encouraging for great work in winning many new adherents to the Master's kingdom.

ALLEN H. WRIGHT.

LIST OF PRESBYTERIAN CHURCHES SAN FRANCISCO, 1869

(Occident, Jan. 1, 1870.)

First Presbyterian Church, Stockton Street, Rev. T. M. Cunningham, D. D., Pastor; R. J. Trumbell, Superintendent of Sunday School.
Howard Church, on Mission, near Third Street; H. M. Scudder, D. D., Pastor; S. I. C. Sweezey, Superintendent of Sunday School.
Calvary Church, Rev. John Hemphill, Pastor; J. B. Roberts, Superintendent of Sunday School.
Central Church, Rev. J. G. Fackler, Pastor; J. D. Thornton, Superintendent of Sunday School.
St. John's Church, Post Street, between Mason and Taylor; Rev. Dr. Scott, Pastor; Stephen Franklin, Superintendent of Sunday School.
Westminster Church, Hayes Valley; Rev. Chauncey Parks, Acting Pastor; Charles Geddes, Superintendent of Sunday School.
Larkin Street Church, corner of Larkin and Pacific Streets; Rev. J. H. McMonagle, Pastor; Robert Irwin, Superintendent of Sunday School.
Olivet Presbyterian Church, Potrero; Rev. J. Brown, Acting Pastor.
Howard Street Church, between Twenty-first and Twenty-second Streets; Rev. S. Woodbridge, Acting Pastor.
Emanuel Church, Folsom Street, between Sixth and Seventh; Rev. J. Pierpont, Acting Pastor.
Chinese Church, corner of Sacramento and Stockton Streets; Rev. A. W. Loomis, Pastor.
Depository of Board of Publication; Rev. S. T. Wells of Brooklyn, Agent; D. W. McLeod, 757 Market Street, Depositary.

List of Presbyterian Clergymen on the Pacific Coast at the close of 1869; taken with a few necessary alterations, from the Occident of January 1, 1870:

W. Aitken, M. A. British Columbia, Church of Canada.
James Alexander, San Leandro, Cal.
H. R. Avery, Walnut Creek, Cal.
W. Alexander, San Jose, Cal.
B. B. Bonham, Davisville, Cal.
W. W. Brier, Alvarado, Cal.
J. Brown, Elko, Nevada.
Geo. Burrowes, D. D., University Mound, San Francisco.
Fred Buel, agent California Bible Society, 757 Market Street, San Francisco.
W. H. Cain, San Francisco.
Charles Russell Clarke, Principal City Female Seminary, New San Diego, Cal.
A. J. Compton, Watsonville, Cal.
Eli Corwin, San Francisco.
T. M. Cunningham, D. D., San Francisco.
Charles S. Dewing, Mendocino, Cal.
J. M. Dick, Eugene City, Oregon.
H. H. Dobbins, Santa Barbara, Cal.
John Edwards, Visalia, Cal.
Ben. E. S. Ely, Stockton, Cal.
J. G. Fackler, Pastor Central Church, Mission Street, San Francisco.
A. Fairbairn, Chico, Cal.
Frederick Fox, Reformed Church, Missionary, San Francisco.
Thomas Fraser, Santa Rosa, Cal.
S. D. Gager, Eugene City, Oregon.

Ed. R. Geary, Albany, Oregon.
M. M. Gibson, San Francisco, United Presbyterian.
John Hemphill, Pastor Calvary Church, San Francisco.
J. R. Hammond, Two Rocks, Cal.
Joseph A. Hanna, Washington, Pa., Fiscal Agent, Albany (Or.) Collegiate Institute.
Silas S. Harmon, Santa Barbara, Cal.
Oliver Hemstreet, Brooklyn, Cal.
I. N. Hurd, Carson City, Nevada.
S. G. Irvine, Albany, Oregon.
R. Jamison, New Westminster, British Columbia, Church of Canada.
T. S. Kendall, Albany, Oregon.
Thomas Kirkland, University College, San Francisco.
N. B. Klink, Vallejo, Cal.
A. L. Lindsley, D. D., Portland Oregon.
A. W. Loomis, Missionary among the Chinese, San Francisco.
B. I. Lowe, Rio Vista.
W. F. B. Lynch, Centreville, Cal.
W. W. Macomber, Virginia City, Nev.
David McClure, Principal Oakland Academy, Oakland, Cal.
Robert McCullogh, Smith's Ranch, Cal.
J. S. McDonald, South Salem, Ohio.
James McLaughlin, Gilroy, Cal.
J. H. McMonagle, Pastor of Larkin Street Church, San Francisco.
W. C. McKig, D. D., Marysville, Cal.
W. J. Monteith, Albany, Oregon.
James M. Newell, Placerville, Cal.
Joshua Phelps, D. D., San Francisco.
James Pierpont, Pastor Emanuel Church, San Francisco.
George Pierson, Brooklyn, Cal.
D. W. Poor, D. D., Oakland, Cal.
F. L. Nash, Sacramento, Cal.
John S. Reasoner, Brownsville, Oregon.
Wm. A. Scott, D. D., San Francisco.
Henry M. Scudder, D. D., Howard Church, San Francisco.
John Sessions, D. D., Oakland, Cal.
N. Slater, Sacramento.
Anthony Simpson, Corvallis, Oregon.
Geo. W. Sloan, Steilacoom, W. T.
A. H. Sloat, Hamilton, White Pine, Nev.
A. M. Stewart, Gilroy, Cal.
J. A. Skinner, Union Square, Oswego Co., N. Y.
T. Somerville, M. A., Victoria, British Columbia, Church of Scotland.
Townsend E. Taylor, Oakland, Cal.
James S. Todd, Arcata, Cal.
Lewis Thompson, Bloomfield, Cal.
E. J. Vail, San Francisco.
P. V. Veeder, principal City College, cor. Geary and Stockton Streets, San Francisco.
E. B. Walsworth, D. D., president of the Female College of the Pacific, Oakland, Cal.
L. P. Webber, Santa Clara, Cal.
Robert R. Wells, Healdsburg, Cal.
S. T. Wells, agent Presbyterian Board of Publication.
Samuel P. Whiting, Woodbridge, New Jersey.
A. F. White, Carson, Nev.; serving as state geologist.
Geo. F. Whitworth, Seattle, W. T.
S. H. Willey, vice-president College of California, Oakland, Cal.
Albert Williams, Princeton, New Jersey.
M. A. Williams, Jacksonville, Oregon.
W. H. Wilson, Salinas City.

T. J. Wilson, Salem, Oregon.
James Woods, correspondent Occident, S. F.
S. Woodbridge, D. D., editor Occident, S. F.
James Woodworth, sec. California Prison Commission, San Francisco.
L. Worth, Brownsville, Oregon.
Richard Wylie, Farmington, Minn.
James Wylie, Napa, Cal.
S. W. Webb, pastor church at Alameda.

Other ministers, not in the foregoing list, that were in California sometime during the years 1850 to 1869, are the following:

Anderson, John A., Stockton.
Anderson, William C., San Francisco.
Atherton, Isaac W.
Bayles, Lewis C., San Francisco.
Bell, Samuel B., Oakland.
Boardman, Wm. E., Los Angeles.
Brayton, Isaac H., Oakland.
Brier, C. C.
Brodt, John H., Petaluma.
Buchanan, Philander G.
Caffrey, Philip S., Portland, Ore.
Frear, Walter.
Hamilton, Laurentine, Oakland.
Happersett, Reese, Stockton.
Harding, Wm. C., Los Angeles.
Huntington, Henry S.
Jewell, Justus B.
Kittredge, Abbott E.
Lacy, Edward S., San Francisco.
Lewis, David, San Francisco.
Mare, James H., San Francisco.
Martin, Wm. M., San Jose.
Martin, Wm. W.
Newton, John, Healdsburg.
Palmer, D. H., Virginia City, Nev.
Post, Alfred B.
Roberts, Charles D., Smartsville.
Scott, Alexander, Arcata.
Seymour, Bela N.
Stater, Nelson, Sacramento.
Strong, John D.
Swift, Edward, Santa Rosa.
Van Doren, Wm., Watsonville.
Wallace, C. C.
Willard, Edward Payson.
Williams, William, San Francisco.
Wylie, James S., San Jose.
Whitney, H. O.

CHAPTER X

ERECTION OF PRESBYTERIES AND SYNODS

Presbytery of California, (Old School).—The Presbytery of California was erected May 29, 1849, by the General Assembly (Old School), meeting at Pittsburg, Pa. The churches of Benicia First (April 15, 1849), and San Francisco First (May 20, 1849), although unknown to the General Assembly, had already been organized. The official record is as follows:

"Tuesday morning, May 29, 9 o'clock, 1849.

"The committee on bills and overtures reported.

"Overture No. 34.—An overture from the Board of Missions, asking tne Assembly to erect a Presbytery in California. The committee recommended the following resolutions, which were adopted, viz.:

"1. Resolved, That the Rev. Sylvester Woodbridge, Jr., of the Presbytery of Long Island, the Rev. Albert Williams of the Presbytery of Raritan, the Rev. James Woods of the Presbytery of East Alabama, and the Rev. Francis Hart of the Presbytery of Missouri, are hereby detached from their respective presbyteries, and constituted a presbytery, to be called the Presbytery of California; that they meet for the purpose of being organized at such time and place as the brethren themselves may appoint, and that the Rev. Sylvester Woodbridge, Jr., if present, or in his absence, the oldest minister present, preside until a moderator be chosen.

"2. Resolved, That this presbytery, when formed, be attached for the present to the Synod of New York."

(G. A. Min., 1849, pages 264-265.)

The first expected meeting in the fall of 1849 was providentally delayed. The attendance of Mr. Woods, en route by way of Cape Horn, was delayed by casualties of the sea, and that of Mr. Hart was prevented by his death on the overland journey.

The first meeting was held at Benicia, February 20th, 1850; present, ministers Woodbridge, Williams and Woods, (the three W's); the churches of Benicia and San Francisco were received and enrolled. Mr. Chauncey E. Wetmore was the elder from the Benicia church. The San Francisco church was not represented. Mr. Woodbridge acted as convener. Mr. Williams was elected the first Moderator. The body of the house comprised the Rev. Mr. Woods; ruling elder, Mr. Wetmore, and, as a corresponding member, who was present, the Rev. William G. Canders, of the Presbytery of Maury, Tenn. The opening sermon of Mr. Woodbridge as convener was from the text, "Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth."—Ps. 60:4.

Its sessions lasted two days. A call as pastor from the First Presbyterian Church of Benicia was placed in the hands of the Rev. Sylvester Woodbridge, Jr. Having signified his acceptance he was formally installed on February 21. The

Rev. James Woods, of Stockton, preached the installation sermon. Thus Mr. Woodbridge was the first installed pastor of any Protestant church, and over the first organized church of the Presbyterian or any other denomination in the state. The pastorate was not dissolved for nearly twenty years.

The presbytery resumed its business at Stockton the following April, the first meeting of presbytery held in Stockton, when the First Presbyterian Church, organized March 17, 1850, with nine (?) members, was received and enrolled. This is the meeting humorously described by Mr. Woods in his "California Recollections" of pioneer work. The occupant of the cradle was the baby brother, Henry, (now deceased), but the writer, James, aged three years, past, was on the floor of presbytery.

Its semi-annual, or second regular, meeting was held in San Francisco, September, 1850. A call as pastor from the First Presbyterian Church of San Francisco to the Rev. Albert Williams was placed in his hands. Having accepted it he was duly installed. This was the second installation over the second organized Presbyterian and Protestant church in California.

The Presbytery of California was divided by the General Assembly of 1852 into two presbyteries, the second one to be called the Presbytery of Stockton. With these two and the Presbytery of Oregon, erected in 1851, the Synod of the Pacific was also erected by the Assembly in 1852, by the same organic act that formed the Presbytery of Stockton.

The history is not pursued further, as this work is one of origins, memories and reminiscences of local circumstance and personal incident; and because its official history will be more fully treated in the History of the Presbyterian Church in California, under the auspices of the Synod, by the Rev. James S. McDonald, D. D., through, or aided by, the Presbyterian Historical Society of California.

This remark repeated from the introduction to this work will answer for now and all.

Presbytery of Stockton, (O. S.). — The Presbytery of Stockton was formed May 22, 1852, by the General Assembly, (O. S.), meeting at Charleston, S. C. Its first meeting was at Stockton, August 17, 1852.

The official record, so far as it relates to this presbytery, is as follows:

"Saturday morning, May 22, 1852.

"Overture No. 4.—A memorial from the Presbytery of California requesting the formation of a new presbytery, and a new synod.

"The committee recommend to the Assembly the adoption of the following minute:

"The Rev. Sylvester Woodbridge, Jr., and the Rev. James Woods, both of the Presbytery of California, with the Rev. W. G. Canders of the Presbytery of Maury, together with the churches of Benicia and Stockton, are constituted a new presbytery to be called the Presbytery of Stockton. The said presbytery shall hold its first meeting in the First Presbyterian Church in Stockton, Cal., on the third Tuesday of August next, at 7 o'clock p. m.; and be opened with a sermon by the Rev. S. Woodbridge, Jr., who shall preside until a moderator be chosen."

(G. A. min. 1852, in loco.)

The Stockton church was stable and prosperous. Stockton Presbytery had a varied, even checkered experienc and a continual struggle against extinction. It has had some eminent names, well supplied with D. D.'s; Happenset, Burrowes, Phelps, Boardman, Baker, McDonald and McKenzie, not to mention others unlettered, though not illiterate.

In the readjustment of presbyteries in 1870, upon the reunion of the Presbyterian Church, Sierra Nevada, (N. S.), and Stockton, (O. S), disappeared and Sacramento became their legal successor. October 11, 1886, the day of the burial of the Rev. James Woods, the Synod erected the new Presbytery of Stockton, embracing the following counties, viz.: San Joaquin, Calaveras, Alpine, Stanislaus, Tuolumne, Mono, Merced, Mariposa, Fresno, Tulare, Inyo and Kern. It included the following ministers, viz.: C. S. Sprecher, G. W. Lyons, A. H. Croco, Robert Ballagh, J. N. Hubbard, I. N. Hurd, M. D. A. Steen, Henry L. Harris and J. A. Carothers. (Min. Synod, 1886, pages 31-32.)

Thus revived it became immediately (through Sacramento Presbytery), its own successor as a pioneer presbytery and one of the original three constituting the Synod of the Pacific.

But on the 20th day of October, 1906, this minute was adopted:

"The following memorial and request from the Presbytery of Stockton was granted.

"To the Reverend, The Synod of California: Moderator, Fathers and Brethren. We, the Presbytery of Stockton, very respectfully memorialize your reverend body to change the name of our presbytery from 'The Presbytery of Stockton' to that of 'The Presbytery of the San Joaquin,' and appoint the moderator and stated clerk to present this memorial. H. K. Pitman, moderator, Geo. B. Grieg, stated clerk. Done in presbytery this 19th day of October, 1906. Attest: Geo. B. Grieg, stated clerk."

(Min. Synod, 1906, page 52.)

OREGON PRESBYTERY. (O. S.)

Oregon has a history, missionary as well as political, of its own. All here intended is its relation to the Synod of the Pacific as a constitutent member in 1852, and briefly through the first decade.

Oregon Presbytery was constituted by the General Assembly, (O. S.), meeting at Saint Louis, Mo., in May, 1851. It was composed of ministers Lewis Thompson, on the field, and Edward R. Geary and Robert Robe upon the way in their overland journey. It was annexed to the Synod of New York. Its first meeting was November 19, 1851, at Lafayette, Yamhill County. Ruling Elder Alva Condit represented the only church, that of Clatsop Plains. This church, near Astoria, was organized September 19, 1846, by the Rev. Lewis Thompson, its first pastor. Except the Indian mission churches, it was the first Presbyterian Church organized on the Pacific Coast; and its house of worship was the first Presbyterian church built on the coast.

Its delegate to the Synod of the Pacific, when it was organized, October 19, 1852, was the Rev. Robert Robe. In the meeting of 1856 it was the Rev. Joseph A. Hanna.

Mr. Robe, the last survivor of the original Synod of California, (Synod of the Pacific, O. S.), died in May, 1909.

The following narrative of religion for the year 1856 is given because it fairly indicates the conditions, prospects and growth of the work for that period:

"Narrative of the state of religion within the bounds of the Presbytery of Oregon:

"The past year has been one of unusual difficulty and trial to our Zion. The dark cloud of war has overspread our horizon. The savage bands in our midst conspired our destruction and the desolation of our country. Exciting tales of bloodshed and human butchery; constant fear by night and alarm by day; the arming, equipping, and sending forth great numbers of citizens to repel the foe, has to such an extent absorbed the minds of men as to leave but little opportunity to think of the concerns of the soul. In addition, the floodgates of immorality and vice have been thrown open by the war and deluged the land. Sabbath desecration, intemperance and profanity, which prevailed to an alarming extent, have been fearfully increased.

"But in the midst of all these difficulties and trials, in addition to those we had previously to contend with, we are constrained to acknowledge to the good hand of the great Head of the Church, that he has not suffered his cause among us to retrograde. The strength of our Zion is not diminshed, but rather increased. The number of our churches since our last annual meeting has been increased by the organization of a church at Pleasant Grove, in Marion County, of nine members, six of whom were received by certificate, and three on examination; another in Lafayette, in Yam Hill County, consisting of twelve members. Another at Chehalis, in Washington Territory, of nine members; four by certificate, and five on examination.

"Our churches are all represented as standing fast in the faith, growing in the knowledge of the truth, and enjoying the unity of the Spirit in the bonds of peace and brotherly love. Sabbath Schools and Bible classes are reported from most of the churches as being maintained with increased interest and attendance. Weekly prayer meetings are maintained to some extent; but in consequence of the brethren being settled far from each other, the meetings are not so regular as we could wish.

"Pastoral visitation has received increased attention, in accordance with the injunction of presbytery at its last meeting. Considerable attention has been paid, in some of our churches, to catechetical instruction. In some instances whole communities, without regard to their previous tenets, have been induced to receive the good catechism into their families, and teach it to their children. One of the brethren reports a class of thirty who are thus employed, some of whom have already committed the whole, and others are nearly through. The monthly concert for prayer is maintained in some of our churches with interest and monthly contributions are made for benevolent objects. On the whole we feel that, feeble as we are, and great as are the difficulties we have to surmount, we have occasion to thank God and take courage.

"J. W. GOODELL, com.

"Attest: T. P. Powers, temporary clerk.

"October 6, 1856."

The following item concerning the presbytery is from the Rev. Mr. Hanna, in an Eastern paper:

"Presbytery convened, and the usual business was attended to with great harmony. Rev. J. W. Goodell of the Presbytery of Elyria, (new school), was received at his own request; presbytery, after examination, being satisfied as to his doctrine and qualification. There was preaching in the church of Clatsop every evening, and on the Sabbath the Sacrament of the Lord's Supper was administered. It was a solemn occasion. Some were awakened by the Holy Spirit, and influenced to seek the Savior. We trust our meeting here was not in vain.

"I expect tomorrow to go aboard the ocean steamer for San Francisco, to attend the meeting of the Synod of the Pacific.

"Your truly, J. A. H.

"Astoria, O. T., October 10, 1856."

The Presbytery of Puget Sound was formed from the Presbytery of Oregon, in 1858, and reabsorbed in 1870; its history is therefore given in the same connection. The Rev. John R. Thompson of Olympia, and the Rev. George F. Whitworth, D. D., of Seattle, and the Rev. Thomas J. Weekes of the San Juan Indian Mission, are well known names of the state and former territory of Washington, the bounds of this presbytery.

The Presbytery of Oregon, (as first formed), became the Synod of Columbia in 1876. It afterwards changed its name to that of the Synod of Oregon.

The Presbytery of Puget Sound, (as first formed) became finally the Synod of Washington.

Both have populous cities, with numerous and strong churches. A mere summary would exceed the limits of this history.

The Synod of the Pacific, (Old School).—The Synod of the Pacific, (O. S.), was erected on May 22, 1852, by the General Assembly in session at Charleston, S. C. The organic act is as follows:

"Overture No. 4.—A memorial from the Presbytery of California, requesting the formation of a new presbytery and a new Synod.

"The committee recommend to the Assembly the adoption of the following minute (of the Presbyteries of California and of Stockton):

"The Presbyteries of California, Oregon and Stockton are hereby erected into a new Synod to be called the Synod of the Pacific; and for that purpose the Presbyteries of California and Oregon are detached from the Synod of New York. The Synod, created by this minute, shall hold its first meeting in the First Presbyterian Church of San Francisco, on the third Tuesday of October next, at 7 o'clock p. m., and shall be opened with a sermon by the oldest minister present, who shall preside until a moderator be chosen.

"The presbyteries herein named shall present their records to the Synod of the Pacific for examination, from the date of their last approval by this Synod of New York."

(G. A. min. 1852, in loco.)

It was composed of the following ministers and churches, arranged in their several presbyteries:

California Presbytery—Ministers: Albert Williams, Robert McCoy, William Williams and Frederic Buel; Churches: San Francisco First, and the Santa Clara Camden.

Stockton Presbytery—Ministers: Sylvester Woodbridge, Jr., James Woods and William G. Canders; Churches: Benicia First and Stockton First.

Oregon Presbytery—Ministers: Lewis Thompson, Edward R. Geary and Robert Robe. Church: Clatsop Plains.

The Synod's first meeting was held in the First Presbyterian Church of San Francisco on October 19, 1852. The Rev. Albert Williams of the California Presbytery, who was the oldest present, acted as convener, preaching the opening sermon from I Timothy, 3:15. "The house of God, which is the church of the living God, the pillar and ground of the truth."

The Rev. James Woods of Stockton Presbytery, was elected as the first moderator, and the Rev. Albert Williams as the first stated clerk.

The Rev. Robert Robe was the only minister present from Oregon Presbytery. How he got there and how near he came to missing it and leaving the Synod without a quorum he may tell in his own words in a letter to the author, written June 6, 1898: "In the Fall of 1852 Brother Geary and myself undertook to go to the meeting of presbytery at Clatsop Plains by way of the Tillamook Bay and down the coast. When I arrived at his house my horse was lame and could go no further. He persisted in going alone by that route, while I went by boat to Astoria. I was there sought out by General Adair, who told me the General Assembly had appointed an organization of the Synod of the Pacific at a certain date in the near future, and that the last boat to sail in time would sail this evening. He urged my going. I yielded and hence was in time for the organization of the Synod of the Pacific." Mr. Geary found the trail so badly obstructed by fallen timber that he returned home. Mr. Robe died in May, 1909, probably the last survivor of the original members of 1852.

In May, 1856, Benicia Presbytery was formed by the General Assembly and made a part of this Synod.

In 1858 the Presbytery of Puget Sound was formed under the jurisdiction of the Synod. Its name, through some error, does not appear upon the General Assembly's roll for sometime after. As noted in the history of presbyteries it was reabsorbed into Oregon Presbytery by the united Synod in 1870.

Until 1859 it was difficult to secure a quorum, and in some of the years there was no session. In 1854, the Rev. James Lapsley Yantis, D. D., of Oregon, was the moderator; in 1856, the Rev. William C. Anderson, D. D., pastor of the First Church, San Francisco, was the moderator; and the Rev. Sylvester Woodbridge, D. D., was moderator in 1859, closing the first decade.

The Presbytery of San Francisco, (New School). — The Presbytery of San Francisco was formed May 22, 1849, by the General Assembly in session at Philadelphia. It was composed of ministers Timothy Dwight Hunt, John Waldo Douglas and Samuel Hopkins Willey. There were no churches. It was annexed to the Synod of New York and New Jersey.

The organic act is as follows:

"1849, May 22, 9 o'clock a. m., Tuesday.

"Overture 27.—On erecting a presbytery in California, was taken up and adopted as follows:

"Resolved: That the Rev. Timothy Dwight Hunt, of the Presbytery and Synod of Genessee, the Rev. John Waldo Douglas, of the Third Presbytery of New York, the Rev. Samuel H. Willey, of the Fourth Presbytery of New York (the two latter being in connection with the

Synod of New York and New Jersey), and such other ministers of our church, or any who may choose to associate with them for this object, be, and they are hereby, detached from their respective presbyteries, and constituted a presbytery by the name of the Presbytery of San Francisco, to be attached to the Synod of New York and New Jersey, to hold their first meeting at San Francisco on Wednesday, October 3, 1849, or if more convenient, at such other time and place as they may select; and the Rev. T. D. Hunt, or in his absence the next senior minister present, to open the meeting with a sermon; after which the presbytery to meet on their own adjournment.

("A true extract from the minutes.)

"Attest: Edwin F. Hatfield, S. C. of G. A., Pres. Ch., U. S. A."

(G. A. min., 1849, page 176.)

It first met for organization September 20, 1849, and in regular semi-annual session at San Francisco, October 17, 1849. It was the first ecclesiastical assembly of its kind, (presbytery, conference association and the like), of any Protestant church in California. It was also the first on the Pacific Coast. Comparison with a Methodist conference in Oregon in 1849, will be made in a special chapter upon such assemblies. The Rev. Timothy Dwight Hunt was the convener, and the Rev. Samuel H. Willey, the first moderator. The church organized October 7, 1849, by the Rev. John W. Douglas at San Jose, was independent, so that the presbytery had no churches under its care. After the organization of the Congregational Association in 1852 the two bodies met at the same time and place for mutual aid and counsel.

The Presbyteries of San Jose and Sierra Nevada.—These were both formed May 25, 1857, by the General Assembly in session at Cincinnati, Ohio. They were formed by the same organic act as that of the Synod of Alta California. The names of ministers and churches will therefore appear under the title of this Synod. When the presbyteries were re-organized in 1870 the name of Sierra Nevada Presbytery disappeared along with that of Stockton, (O. S.) and the Sacramento Presbytery was made its legal successor. Stockton was again constituted a presbytery in 1886; its name was changed to that of San Joaquin in 1906. The Presbytery of Nevada was formed for the State of Nevada out of the territory of Sacramento Presbytery and a part of Sierra Nevada Presbytery's jurisdiction. So that Sacramento, San Joaquin and Nevada Presbyteries now, (1909), divide the original jurisdiction of Sierra Nevada Presbytery.

Presbytery of Benicia.—The Presbytery of Benicia was formed May 22, 1856, by the General Assembly, (O. S.), in session at New York City. It was composed of ministers Sylvester Woodbridge, Jr., and Benjamin B. Bonham, both of the Presbytery of Stockton, and James Woods of the Pres-

bytery of California. It included the churches of Benicia First, and Santa Rosa First, (organized March 17, 1856).

The official record reads as follows:

"Thursday morning, May 22, 1856.

"Overture No. 15.—From the Presbytery of Stockton, memorializing the Assembly, in conequence of the peculiar difficulty of convening in the Synod of the Pacific, to constitute a new presbytery in the present bounds of the Presbytery of Stockton, to be called the Presbytery of Benicia; to consist of the Rev. Sylvester Woodbridge, Jr., and the Rev. B. B. Bonham, of the Presbytery of Stockton, and the Rev. James Woods, of the Presbytery of California, ministers, together with the churches of Benicia and (when organized) Santa Rosa; the first meeting of the newly organized presbytery to be held at Santa Rosa, on the third Tuesday of August, A. D., 1856, to be opened with a sermon by the oldest minister present.

"This request was granted."

(G. A. min., (O. S.), 1856, page 522.)

Its first meeting was at Santa Rosa, August 19, 1856. By a happy coincidence "the oldest minister present" was the Rev. Sylvester Woodbridge, Jr., who preached the opening sermon in the first brick court house, standing north of the plaza. His text was, "Peace, be still."—(Mark 4:39).

Mr. Woodbridge then had a reputation for talents, scholarship and eloquence state wide. He had also visited Santa Rosa before. At a celebration of the Fourth of July, the month preceding, at Santa Rosa, an impromptu address of his was by many thought to surpass the oration by the speaker of the day, the brilliant and eloquent lawyer, C. P. Wilkins, Esq.

Mr. Woodbridge preached from manuscript, but both hands moved freely in gesture, and his eye met those of everyone in the large congregation. His word painting of a tempest on the Sea of Gallilee, especially as the central light of the court-room cast his shadows on the wall, his perfect modulation as the tones would rise and fall, his flashing eye and fervent spirit as he reached the climax of storm and tempest, held his audience spellbound. Then a pause, and the simple words of the Lord, "Peace, be still," and "there was a great calm."

In a brief half-hour's sermon he illustrated and enforced the truth of divine providence amidst all human troubles, commotions and tumults. That he impressed, even more, moulded the thought and faith of some for many years is evidence of the quality of his discourse. But its full significance I did not know for years after until upon notice and reflection that this was an exciting and troublous times of the Vigilance Committee of 1856.

If any think that a boy of nine (almost ten), who has retained these impressions and memories and profited by these

lessons for three and fifty years speaks only with the enthusiasm and lightness of youth, let them be advised, that when Union College, (Schenectady, N. Y.), his alma mater, conferred upon Sylvester Woodbridge, Jr., the honorary title of D. D., the Rev. Dr. Scott of San Francisco, joining in the congratulations of other friends, declared that "Union College had honored itself."

It seems that shadow is inseparable from sunshine in human affairs as well as in nature's realm. Only two ministers were present for the business session on the morning of August 20, viz.: Messrs. Woodbridge and Woods. Mr. Woodbridge was well on his way home, too far to be overtaken, when the third minister, living a few miles distant, came towards noon. The presbytery had adjourned for want of a quorum. Was its first meeting for naught?

The Synod of Alta California, (New School).—The Synod of Alta California was erected May 25, 1857 by the General Assembly in session at Cincinnati, Ohio. The organic act is as follows:

"Minute forming Synod of Alta California; Saturday afternoon, May 25, 1857.

"The committee on the polity of the church reported. Overture No. 2.—being a request from the Presbytery of San Francisco for the division of that presbytery and the erection of a new synod.

"The committee recommend that the request be granted.

"That the Presbyteries of San Francisco, Sierra Nevada and San Jose, be erected into a new synod, to be called 'The Synod of Alta California'; to hold their first meeting at Sacramento, Cal., on Tuesday, October 6th, 1857, at 7:30 o'clock p. m.; and to be opened with a sermon by the oldest minister present, who is to preside until a moderator be chosen.

"The synod shall, at its first meeting, settle definitely the territorial limits of its several presbyteries."

(G. A. min., 1857, in loco; May 25.)

It was composed of the following ministers and churches in their several presbyteries:

San Francisco Presbytery—Ministers: John Waldo Douglas, Samuel Hopkins Willey, Isaac H. Brayton, Edward S. Lacy, John Henry Brodt and David McClure. Church: San Francisco Howard Street (now Howard Church).

San Jose Presbytery—Ministers: William Wallace Brier, Eli Corwin, Samuel B. Bell, James Pierpont and Albert F. White. Churches: Alameda (now Centerville), Eden (now Alvarado), and Oakland First.

Sierra Nevada Presbytery—Ministers: Edward B. Walsworth, Silas S. Harmon, Laurentine Hamilton and Walter Frear. Churches: Marysville First, Sonora First, Columbia First, and Placerville First.

The Synod held its first meeting at Sacramento, October 6, 1857.

The General Assembly directed that the oldest minister present act as convener. The Rev. Samuel H. Willey, D. D., was elected as the first moderator and the Rev. Edward B. Walsworth as the first stated clerk.

Down to 1870 the Synod and the Congregational State Association met at the same time and place for mutual counsel and aid. "The Pacific," religious newspaper, was published under their joint control until October, 1863, when it was by mutual agreement transferred to the Association, in terms as follows:

"San Francisco, October 12, 1863. The record reads on motion voted unanimously, that the General Association of California having received the following proposition from the Synod of California, viz.:

"Resolved that the committee on the subject of "The Pacific" be instructed to proceed as soon as possible to the Congregational Association now in session in this city, with authority to propose that they assume the sole proprietorship of the paper together with its liabilities; or that this Synod will assume such proprietorship and liabilities; therefore:

"Resolved that the General Association of California hereby accept the proprietorship of "The Pacific" with its assets and liabilities. The Association then appointed J. A. Benton, Geo. Mooar and W. C. Bartlett, editors."

(Copy received by courtesy of C. S. Vaile, publisher; April 22, 1898.)

At the reunion of the two churches, old and new school, in 1869, the Synod of Alta California, along with the Synod of the Pacific, was merged into the new Synod of the Pacific, their legal successor. The name, Synod of the Pacific, was with the authority of the General Assembly, changed in 1892 to that of the Synod of California.

The Synod of the Pacific, (United).—The General Assembly in session at Philadelphia, ordered, May 27, 1870:

"That the Synod of the Pacific shall embrace all the churches situated west of the Rocky Mountains; and that a meeting of the Synods be held on the 12th day of July, 1870, to define the boundaries of the presbyteries within its limits, and for such other business as may come before it. Howard Presbyterian Church, San Francisco, and 7 p. m. were appointed as the time and place; and the Rev. A. L. Lindsley, D. D., the convener, or in his absence the Rev. E. B. Walsworth, D. D."

(G. A. min., 1870, en loco; and the Occident, June 11, 1870, page 188, col. 1.)

The Synod met at the time and place appointed.

The Rev. E. B. Walsworth, D. D., acted as convener. The Rev. John G. Fackler was elected moderator.

(Min. Synod, 1870.)

'The Synod had 81 ministers and 73 churches within its bounds. To those of us who remember the days of small things —presbyterial and synodical appointments when no quorum could be obtained, the view of the gathering hosts of the Lord was most full of encouragement. May He increase His people a thousand fold!"

(Occident, July 23, 1870, page 233, col. 1; editorial by Dr. Woodbridge.)

I remember that a meeting of the Presbytery of California was held in the parlor of the Pacific Hotel, San Francisco, in October or November, 1865, in order that Mr. Woods, who was on his way to Santa Rosa, might complete a quorum. The other members were Mr. Buel and Mr. Speer. The first meeting of Benicia Presbytery, August, 1856, lacked a quorum. Want of a quorum happened so often that it was a serious hindrance to the work.

The report of the committee on presbyterial boundaries was accepted and unanimously adopted. It is as follows:

The Synod shall consist of five presbyteries, to-wit:

1.—Oregon Presbytery—including Oregon and Washington Territories.

2.—San Francisco Presbytery—including the counties of San Francisco, San Mateo and Contra Costa, and the township of Oakland and Brooklyn, in Alameda County.

3.—San Jose Presbytery—including the counties of Alameda (with the exception of Oakland and Brooklyn townships), Santa Clara, Santa Cruz, Monterey, San Luis Obispo, Tulare, Inyo, Kern, Santa Barbara, Los Angeles, San Bernardino, San Diego and Arizona Territory.

4.—Benicia Presbytery—including the counties of Del Norte, Klamath, Humboldt, Trinity, Mendocino, Lake, Sonoma, Marin, Napa and Solano.

5.—Sacramento Presbytery—including all that remains of the State of California and the State of Nevada, with the Territories of Utah and Idaho.

Resolved, That a committee of one from each of the presbyteries, as above constituted, be appointed to prepare an Enabling Act, authorizing and empowering the presbyteries, as defined by this Synod, to organize in accordance with the constitution.

The following were appointed that committee: Rev. F. Buel, of the San Francisco Presbytery; Rev. W. Alexander, of the San Jose Presbytery; Rev. I. N. Hurd, of the Sacramento Presbytery; Rev. N. B. Klink, of the Benicia Presbytery, and by special request of the committee, Rev. Dr. Scott was added.

The comimttee on the Enabling Act presented their report which was adopted. It is as follows:

"The committee to whom was referred the business of designating the presbyteries belonging to the Synod of the Pacific, which should stand respectively as the legal successors of those formerly belonging to the Synods of Alta California and the Pacific, and also of designating the conveners of said presbyteries, together with the time and place of their first meeting after the work of reconstruction, beg leave to present the following report:

"1.—That the Presbytery of Oregon be, and hereby is constituted the legal successor of the presbyteries formerly known as the Presbytery of the Puget Sound and the Presbytery of Oregon, formerly belonging to the Synod of the Pacific, embracing the ministers and churches within its bounds, which includes Oregon and Washington Territory. That the Rev. A. L. Lindsley, D. D., be the convener, and Rev. E. R. Geary, D. D., be the alternate; the place of meeting the First Presbyterian Church of Portland, and the time, the first Tuesday in September, 1870, at 7:30 o'clock p. m.; and that Dr. Lindsley open the meeting with a sermon, and preside until a moderator be chosen.

"2.—That the Presbytery of Benicia, as enlarged by the work of construction, be, and hereby is constituted the legal successor of the Presbytery of Benicia, formerly belonging to the Synod of the Pacific, and that the Rev. L. Thompson be the convener, and the Rev. J. Wylie the alternate; the place of meeting, Napa; and time, the first Tuesday of October, 1870, at 7:30 o'clock p. m., and that he preach the opening sermon, and preside until a moderator be chosen.

"3.—That the Presbytery of San Francisco, as defined by this Synod, be and hereby is constituted the legal successor of the Presbyteries of San Francisco and California, formerly belonging severally to the Synods of the Pacific and Alta California; and that the Rev. D. W. Poor be the convener, open the session with a sermon, and preside until the moderator be chosen, and that Dr. Woodbridge be his alternate; the place of meeting, St. John's Church, San Francisco; and the time, the first Tuesday of October, 1870, at 2 o'clock.

"4.—That the Presbytery of San Jose be, and hereby is constituted the legal successor of the Presbytery of San Jose, formerly belonging to the Synod of Alta California; also, that the Rev. J. Edwards be the convener, open the meeting with a sermon, and preside until a moderator be chosen, and that Rev. W. W. Brier be the alternate; place of meeting be in the Presbyterian Church of Gilroy; and the time, the first Tuesday of October, 1870, at 7:30 o'clock p. m.

"5—That the Presbytery of Sacramento be, and hereby is constituted the legal succesor of the late Presbytery of

Sierra Nevada, belonging to the late Synod of Alta California and the late Presbytery of Stockton, belonging to the late Synod of the Pacific; also, that the Rev. W. W. Macomber be the convener, open the meeting with a sermon, and preside until a moderator shall be chosen, and that the Rev. A. Fairbairn be the alternate; the place of meeting, the First Presbyterian Church of Sacramento; and the time, the first Tuesday of October, 1870 at 7:30 o'clock p. m.

"6.—Finally, that the above named presbyteries are hereby declared to be legally entitled to the possession and enjoyment of all the rights and franchises, and liable to the performance of all the duties formerly enjoyed and performed by the presbyteries which they are appointed to succeed."

SUCCESSION OF MODERTORS

1852-69.

1.—(O. S. Branch.)

Synod of the Pacific

A. D.	NAME	PRESBYTERY	PLACE
1852,	James Woods	Stockton	San Francisco
1854,	John Lapsley Yantis, D. D.	Oregon	San Francisco
1856,	Wm. C. Anderson, D. D.	California	San Francisco
1859,	Sylvester Woodbridge, D D.	Benicia	San Francisco
1860,	Frederick Buel	California	Stockton
1861,	Joshua L. Phelps, D. D.	Stockton	Napa
1862,	Henry R. Avery	Oregon	San Francisco
1863,	Peter V. Veeder, D. D.	Benicia,	San Francisco
1864,	Reese Happerset, D. D.	Stockton	San Francisco
1865,	John Edwards	California	Healdsburg
1866,	Thomas Fraser, D. D.	Benicia	San Francisco
1867,	James S. McDonald, D. D.	Stockton	San Francisco
1868,	John G. Fackler	California	San Francisco
1869,	Aaron L. Lindsley, D. D.	Oregon	San Francisco

1857-69.

2.—(N. S. Branch.)

Synod of Alta California

A. D.	NAME	PRESBYTERY	PLACE
1857,	Samuel H. Willey, D. D.	San Francisco	Sacramento
1858,	Silas S. Harmon	Sierra Nevada	San Francisco
1859,	William W. Brier	San Jose	San Francisco
1860,	Samuel B. Bell, D. D.	San Jose	San Francisco
1861,	Laurentine Hamilton	San Jose	Sacramento
1862,	Edward B. Walsworth, D. D.	Sierra Nevada	San Francisco
1863,	Albert F. White, LL. D.	San Jose	San Francisco
1864,	George Pierson	San Jose	San Francisco
1865,	Charles C. Wallace	Sierra Nevada	Oakland
1866,	Henry M. Scudder, D. D.	San Francisco	San Francisco
1867,	Isaac N. Hurd	San Francisco	San Francisco
1868,	James Pierpont	San Francisco	San Francisco
1869,	Edward B. Walsworth, D. D.	San Jose	San Francisco

1870-75.

3.—(Reunited Church.)

Synod of the Pacific

1870,	J. G. Fackler	California	San Francisco
	(Session of July.)		
1870,	Sylvester Woodbridge, D. D.,	San Francisco	San Francisco
	(Session of October.)		

Conferences and Associations of Other Denominations.—

The first Protestant Episcopal Convention was held July 24, 1850.

The first Baptist Association was held October 26, 1850.

The first Cumberland Presbyterian Presbytery was held April 4, 1851.

The first annual Conference of the Methodist Episcopal Church, South, was held April 15, 1852.

The first Congregational Association was held April, 1852.

The first annual Conference of the Methodist Episcopal Church, Northern, was held in September, 1852. A missionary conference had been held in September, 1851. A missionary conference had also been held in Oregon for "Oregon and California," September 5, 1849, but there were no ministers nor any reports from churches of California, for there were none as yet. Other churches were still later. This suffices for "first things."

CHAPTER XI

THE RELIGIOUS PRESS—PRESBYTERIAN

"The Watchman," an eight-page Presbyterian monthly, dated San Francisco, April 1, 1850, the Rev. Albert Williams, editor and publisher, was the first religious periodical published in California. It gracefully acknowledged its fraternal relations and duties to the secular press. "Many pleasantly said things," as Editor Robb of the Stockton Journal expressed it, greeted the appearance of the new journal, thus meeting on the common ground of Christian morals, the cause of education and general intelligence, and for the promotion of the public welfare. The expense per issue—$150—was borne mostly by the publisher. It was the intention, nevertheless, to continue the publication, but a destructive fire was followed by a second, which also consumed the office in which it was printed. With the fourth number and copy prepared for the fifth, the first religious periodical published in California came to an end.

"The Pacific," dated San Francisco, Friday, August 1, 1851, published under joint Presbyterian, (N. S.), and Congregational control, was the second religious paper, and the first established having continuous existence to the present time of writing.

The editors were the Revs. Joseph A. Benton, T. Dwight Hunt, Samuel H. Willey and Mr. Sherman Day. The publisher was the Rev. John Waldo Douglas. It was published weekly, subscription price being $8 per year. Later it was published by Whitton, Towne & Co., the editors being the Revs. Isaac H. Brayton and James H. Warren. It continued under this joint control (Presbyterian and Congregational) until October 12, 1863. Then, by the agreement of the Synod of Alta California, (N. S.), and the General Association of California, it became exclusively a Congregational paper. The first editors appointed by the Association were the Revs. J. A. Benton, Geo. Mooar and W. C. Bartlett.

"The Pacific Expositor," a Presbyterian monthly, the third of our own order, was published by the Rev. W. A. Scott in San Francisco, in 1859, and continued for about three years. After his removal from California it was continued for a short time under the editorship of the Rev. Dr. Geo. Burrowes, and was then suspended.

"The Occident," the fourth in the Presbyterian line, appearing in 1868, had its logical connection with the pioneer decade—1849-59—and with this recognition here, is given the right of a separate treatment in its proper place.

Other Denominations.—"The California Christian Advocate," Methodist Episcopal Church, was the third venture at the publication of a religious newspaper. The first issue is dated Friday, October 10, 1851, San Francisco. The Revs. M. C. Briggs and S. D. Simonds were the editors. It was published by a committee consisting of Messrs. C. L. Ross, J. B. Bond, Revs. Isaac Owen, M. C. Briggs and S. D. Simonds. It was printed in four pages, large size, 16x22½; the subscription price being $6 per year; $3.50 for six months, or 25 cents a copy. The first number cost $400. The expense of the first year was $12,000, without any salary for editors. The paper was issued weekly, and has continued to the present time of writing.

"The Christian Observer," San Francisco, M. E. Church, the Rev. Jesse Boring, D. D., editor and publisher, issued its first number January 5, 1852, subscription price $5 per year. It was ably edited, but for want of pecuniary support it suspended publication in April 1852.

"The Pacific Methodist" was its successor, begun in Stockton, in 1856, the Rev. Orceneth Fisher, editor. It was removed to San Francisco in 1857, the Rev. O. P. Fitzgerald, editor; the Rev. O. Fisher, associate editor. It was compelled by financial stress, to suspend in 1862, though at one time it had an endowment of $10,000.

"The Spectator," San Francisco, the Rev. O. P. Fitzgerald D. D., editor, appeared about 1866, and was published for several years.

"The Pacific Methodist," by revival or merger, became its successor and is now the "Pacific Methodist Advocate."

The first Baptist paper was published and edited by the Rev. O. C. Wheeler, D. D., in San Francisco, at an early period, the date not given. It is said that "Its file of fifty-two numbers is a credit to the denomination, as well as to his literary taste and persistent labor."

"Christian Recorder." Sometime between 1853 and the later fifties, the Rev. J. B. Saxton of Stockton edited the "Christian Recorder," the coast paper of the time. "The result of this venture was a deeply spiritual paper and a depleted home treasury."

"The Western Evangelist," monthly, the organ of the Disciples of Christ, was authorized by the state meeting at Yountville, in 1858, and was started soon after. It was published at San Francisco with Dr. W. W. Stevenson as editor;

J. N. Pendegast, being associate editor. It was ably edited and continued four years under Dr. Stevenson's management.

"The Cumberland Presbyter" was published by the Cumberland Presbyterian Church in 1860, possibly earlier, and after its suspension, successively, the "Pacific Observer," the "Pacific Evangelist," and "Our Messenger" appeared.

"The Pacific Churchman," (Episcopal Church), was started March 15, 1861. It was suspended after a few weeks and was not revived for ten years. A few others may have been started about this time. I have no further data. This record is accurate and as complete as it can well be made till 1852; and is correct in the main thereafter till 1860, beyond which no inquiry has been made.

"The Occident."—The publication of The Occident as the organ of the Synod of the Pacific, (O. S.), was begun January 4, 1868, the Rev. James Eells, D. D., editor, and the Rev. Edward B. Walsworth, D. D., associate editor. A guaranty fund was provided, with Bancroft & Co. as publishers and the subscription price was $4 per year. It was ably edited and favorably received, but on account of financial loss, was suspended in January, 1869.

The Rev. Sylvester Woodbridge, D. D., then of Benicia, at his own risk assumed its publication at San Francisco February 1, 1869. When material, composition and presswork were much higher than afterward he reduced its price to $2.50 a year. Notwithstanding the objection of printers that it was impossible to maintain this price, he was firm. It was probably the first weekly in California, religious or secular, published at this price. It was very small at first, but its increase of circulation was rapid, and in July it was enlarged to the regular folio size.

In October, 1869, the Rev. James Woods, then of Healdsburg, became the agent and traveling correspondent. In the year following he obtained 800 new subscriptions, bringing the circulation up to 2000. The hope that this number would make the paper self-supporting proved, for various reasons, a disappointment; but the paper had gained a firm place in the public favor.

At the special meeting of the Synod of the Pacific, held July 12, 1870, the following resolutions were adopted: (1). "That this Synod cordially approves the publication of The Occident, and pledges to its editor and publisher, the Rev. S. Woodbridge, D. D., its hearty support"; (2). "That the synodical committee on home missions be authorized to lay the case of the Rev. James Woods, traveling agent of The Occident,

before the Assembly's Board, and ask for $600 in aid of his work" (Min. 1870, p. 11). The charter and rules of the Board would not permit this aid, as The Occident was a private enterprise and not the official organ of the Synod. Mr. Woods could still say, as ever to life's close, that he had never received a dollar from the Board of Home Missions except for traveling expenses, after he came to California.

But the Synod, at its October meeting, approved the publication of the paper as a missionary enterprise, on a level with Christian education and home missions. (Min. 1870, pp. 19, 24, 30.) In successive years it commended The Occident both to the patronage and confidence of the churches. (See particularly Min. 1873, p. 30; Min. 1874, p. 25.) Generous responses were made from time to time, both by individuals and churches. But adverse influences were also at work. (Min. 1874, pp. 17, 25, Sec. 3, and p. 26.)

Through succeeding years The Occident had been guided safely past many a rock, shoal and hidden reef, but it had multiplying difficulties and dangers to meet in 1874. The report of the committee appointed by the Synod of 1874, the Rev. F. E. Shearer Moderator (Min. 1874, p. 26), reporting in 1875 (Min. 1875, p. 12), indicated the gathering of head winds and baffling currents and tides. The report, in form, was an expression of the Synod's solicitude that Dr. Woodbridge was receiving no compensation as editor. He had never received any salary, and was content as matters thus stood. Its moral effect was that Dr. Woodbridge must surrender The Occident, or make it self-sustaining, including salary. To this end he made a final and strenuous effort. (Min. 1874, p. 25.)

In 1875 the Rev. James Woods, then of San Francisco, again became agent and traveling correspondent. But all efforts were unavailing. Yielding to secret adverse influences and open hostility, arising chiefly for reasons outside his editorial management, The Occident, after seven years of toil and unrequited service, passed, in 1876, from Dr. Woodbridge's hands. Its historic relation to pioneer men and times had ceased.

Always, but none the less under Dr. Woodbridge's direction, The Occident was a Presbyterian family newspaper, devoted to the cause of Christ. It was a family paper in scope, purpose, motive and preparation. His noble wife and accomplished daughters did not disdain service as mailing clerks. The education of a beloved son was left incomplete for work at the printer's case. His family shared with him the trials, toils and self-denials of a ministry to a mission church on a small salary, when one of the most influential pulpits of San

Francisco awaited his acceptance, and another, to a reasonable certainty, could have been his had he spoken the word. Slightly modifying the words of another: "Dr. Woodbridge was a great toiler, and his labors on The Occident were simply herculean. He would rise at 3 o'clock on a winter morning, write upon his sermons for the Sabbath till daylight, and then walk down to the office for the editorial labors of the day. Besides, he was his own publisher, bookkeeper, clerk and porter. In addition to all this newspaper work he was an active and faithful pastor. He was great in intellect. As a writer his range of topics was broad, and he discussed them with comprehensiveness, pith and power. He was great also in magnanimity. When his convictions required him as a public journalist to say things that were distasteful or perhaps offensive to some, it was always done with the utmost courtesy and kindness. In character, his heart was pure and his life blameless. Yet upon the atonement of Christ alone did he rest his hopes of eternal life."

Though his successor, the Rev. C .E. Babb, D. D., was a trained and widely known journalist, yet he raised himself in the confidence and affection of his brethren when, in response to the resolution of the Synod at San Jose, in 1876, (Min. 1876, p. 12), he paid a just and magnanimous tribute to the ability, toil and sacrifice of Dr. Woodbridge in doing his part towards establishing The Occident "for Christ and His cause." Its history onward belonged to other men and times.

"The Occident," (at Synod).—The following report of the Committee on Bills and Overtures was unanimously adopted:

Resolved, That we heartily renew our recommendation of The Occident to the confidence of our churches as an excellent family newspaper and especially worthy of their patronage as an organ of communication and bond of union between our ministers and people on this coast, and that we will co-operate as far as we can in making it the best Presbyterian newspaper.

J. L. WOODS, Acting Chairman.

The following letter was given in reply and published in The Occident.

Carson, Oct. 14, 1889.

Dear Dr. Babb:—In the resolution commending The Occident, adopted at Synod, I was surprised to find my name attached as the acting chairman. It was a pleasant surprise for I stand by all I have said. For the past twenty years as an organ of communication and bond of union between our ministers and churches it has exerted a strong influence in the growth and prosperity of the Presbyterian Church. It has always been a good family newspaper. In the enthusiasm of youth and personal friendship in the early days of 1869, in essaying to lighten Dr. Woodbridge's editorial labors I learned something of the paper's family history. Few know the trials and sacrifices of Dr. Woodbridge during those seven years. Fewer still know the trials, the labors and self-sacrifice cheerfully

borne by his family that The Occident might be established for Christ and His cause. On mailing days his accomplished daughters and noble wife did not disdain the drudgery of folding, pasting and directing the papers as they came from the press. After supplying Calvary Church for ten months, he declined for the sake of The Occident, the desire of many friends that his name should be presented as a candidate for the pastorate. His means, his sacrifice, his faith, his love, were all given to the cause. A theological student met him one Wednesday evening delivering a bundle of papers at the Calvary Church lecture room and said, "Doctor, you will have a good reward in heaven." His noble and characteristic reply was, "It is enough that I can serve the Master here."

Now for the present. It is still an excellent family newspapr, with the genuine Pacific Coast flavor, and that is high praise. Mr. Nesbit's pledge to the Synod at Pasadena has been more than kept. With the several changes in its management its history is one of progress. With greatly enlarged means, if our people will heartily respond to the Synod, it gives promise of being second to none of our great Presbyterian papers.

Yours fraternally,

JAMES L WOODS.

We take the liberty of publishing the above, as it is the spontaneous and hearty utterance of a brother beloved, who has been familiar with The Occident from boyhood.

C. E. BABB.
Editor Occident.

The Contemporary Secular Press. — The Californian, dated Monterey, August 15, 1846, Robert Semple and Walter Colton, editors and publishers, was the first newspaper published in California. The type and press were found at the old government house at Monterey. Semple is described by his partner as "an emigrant from Kentucky, in buckskin dress, foxskin cap, true with the rifle, ready with his pen, and quick at the case." The printing paper—sheets of cigarette paper—was about the size of common foolscap. The management reflected credit upon its publishers. It had this amusing paragraph: "VVe have no vv in our type, as there is none in the Spanish alphabet. VVe have sent to the Sandvvich Islands for this letter; in the meantime vve must use tvvo v's." Dr. Semple was president of the constitutional convention in 1849, and one of the founders of Benicia. Mr. Colton was chaplain of the United States frigate Congress, then stationed at Monterey, and acting alcalde of the town.

The California Star, the second newspaper in the State, was the first published in San Francisco, then called Yerba Buena. It appeared January 9, 1847, published by Brannan & Kemble. The type and press had been brought by Sam Brannan in the ship Brooklyn, arriving July 31, 1846, as a part of the outfit for his Mormon colony. The two papers were consolidated January 4, 1849, with the name Alta California,

Kemble & Gilbert publishers. It was for a time the only journal of the town. It was a tri-weekly, becoming a daily January 22, 1850.

The Pacific News, tri-weekly, appeared August 27, 1849, in San Francisco, Faulkner & Leland publishers; office Kearney Street between Pacific and Jackson; "terms, $16 per annum, invariably in advance."

The Daily Journal of Commerce, Washington Bartlett, publisher, appeared January 23, 1850, the day after the Alta California had changed to a daliy.

The Pacific Star, the Herald, the Courier, the Picayune, the Times, the Morning Call, and the Evening Bulletin, were other papers appearing during the first decade. All have ceased publication except the last two. The Alta was the last to succumb.

Among the writers of early times were Gilbert, Kemble, Soule, Lawrence, Brinsmade, Nugent, Farwell, Ewer, Bartlett, Robb, Lull, Crane, Wells, Washington and Nesbit, including the humorist Lieutenant George H. Derby (Phoenix), and James King of William, whose tragic death precipitated the Vigilance Committee of 1856. Gilbert was also a Congressman; and in a duel, in which he was the aggressor, was killed by General James W. Denver. Bartlett held several high official positions, among them State Senator and Mayor of San Francisco. He was the last of the pioneers elected to the gubernatorial chair, and one of California's best Governors..

The Sacramento Union for a long time was one of the ablest and most popular papers, rivaling even the San Francisco press. It published daily and weekly editions, and had a very large circulation, both among miners and farmers. Waging an unequal warfare with the Central Pacific Railroad Company, it was finally broken down and absorbed by its rival, the Record. It is now the Record-Union.

With the rise and growth of towns, many local papers appeared, able, original and spicy. Among these were the Shasta Courier, the Marysville Express, the Stockton Journal, the Southern Californian at Los Angeles, the Mountain Democrat at Placerville, the Downieville Messenger, the Sonoma County Journal at Petaluma, the San Joaquin Republican at Stockton, and the Sonoma Democrat at Santa Rosa. At San Jose, Napa, Red Bluff, Santa Barbara, San Diego, and other places, pioneer papers were published, whose names are less familiar. The given list is merely suggestive. By a kindly fate, a number of these pioneer local papers have survived to the present time.

CHAPTER XII.

SAN FRANCISCO THEOLOGICAL SEMINARY
(San Anselmo.)

History of the Origin of the Seminary.—Extract from the minutes of the Synod of the Pacific.

"Oakland, Wednesday, October 4, 1871.

"The Rev. Dr. W. A. Scott, chairman of the Committee on Education, made a verbal report in which he took occasion to urge the necessity of the organization of a Theological Seminary on this coast. The report was accepted and the committee discharged.

"In connection with the above report the Rev. W. Alexander presented a memorial from several members of the Presbyterian Church in San Francisco respectfully presenting the importance of organizing a Theological Seminary on this coast, and requesting that steps be taken to this effect.

"It was as follows:

"To the Reverend Synod of the Pacific, in session at Oakland, Cal., October 3, 1871.

"Fathers and Brethren:—Inasmuch as the Lord has called us to the office and work of the ministry, and committed to our charge important trusts touching the interests of His kingdom on this coast, and as nothing can have a more direct bearing on the interests of that kingdom than the raising up of a duly qualified ministry, and as in the providence of God the time seems to have come for entering on that great work, your memorialists, under a deep sense of their own insufficiency and with entire confidence in the wisdom of the Synod under the good hand of our God upon us, would respectfully ask the Synod to appoint a committee, at as early a period as possible, to consider and report to the Synod at an early day during its present session, a plan for the organization of a Theological Seminary, such as the present wants and future interests of this coast demand.

"And your memoralists as in duty bound will ever pray."

(Signed) "W. ALEXANDER,
"T. M. CUNNINGHAM,
"W. A. SCOTT,
"H. P. COON,
"A. HEMME,
"S. WOODBRIDGE,
"GEO. BURROWES."

At the same time the memorial from the Presbytery of San Francisco was presented, and both memorials were referred to a committee consisting of Ministers W. A. Scott, D. D., chairman; A. M. Stewart, James Wylie, N. Slater and W. Alexander, and Elders H. P. Coon and A. Hemme. The committee reported on Wednesday evening, October 4th, that they were of the unanimous opinion that the time had come to move forward in this matter. They presented a plan for the organization and government of a Theological Seminary on this coast, modelled largely after that of the seminary at Princeton, N. J., using as far as possible the very words of

that noble instrument. This plan had been drawn up previously by Rev. W. Alexander.

The report of the committee was adopted, and a Board of Directors was elected as follows: Ministers W. A. Scott, D. D., convener; S. Woodbridge, D. D., Daniel W. Poor, D. D., Thomas M. Cunningham, D. D., E. B. Walsworth, D. D., A. F. White, LL. D., W. W. Brier, William Alexander and A. L. Lindsley, D. D.; Elders A. Hemme, Stephen Franklin, C. W. Armes, R. J. Trumbull, Judge H. P. Coon and S. I. C. Sweezey.

The Board held its first meeting in the Old City College, corner of Geary and Stockton Streets, San Francisco, November 7, 1871, and organized by electing the following officers: W. A. Scott, D. D., President; D. W. Poor, D. D., Vice-President; R. J. Trumbull, Secretary; Stephen Franklin, Treasurer. The following professors were elected: Dr. W. A. Scott to the chair of Systematic Theology and Church Government; Dr. D. W. Poor to the chair of Church History and Homiletics; Rev. W. Alexander to the chair of Biblical Literature.

On December 4, 1871, Rev. George Burrowes, D. D., was elected Professor of Hebrew and Old Testament Literature. Soon after this there was a readjustment of the chairs as follows: Dr. W. A. Scott, Systematic Theology and Mental and Moral Science; Dr. George Burrowes, Hebrew Language and Literature and Old Testament Introduction; Rev. William Alexander, Greek, New Testament Literature and Homiletics; Dr. D. W. Poor, Biblical and Ecclesiastical History and Church Government.

Commendation.

San Francisco, Sept. 6, 1877.

Dear Occident:

A kind Providence led me this morning to attend the opening exercises of the present term of The Theological Seminary in their new edifice. The choice for the locality of the seminary was, I think, extremely felicitous. It is on Haight Street near Market and close by the junction of Market and Valencia Streets. It is the general conviction that Market will soon be the great commercial street of the city. The seminary is only about five blocks from the new City Hall, and nearly equidistant between the western addition and the southern portion of the city, both of which are filling up with extraordinary rapidity. On one side of it is the City College, a massive structure; on the other side is the Pacific Medical College, which is now in session with a large number of students. The Theological Seminary between the two sits like a dignified queen supported by a corps of medical savants on one side, and scientific amateurs on the other. As the locality is felicitous, so the new structure is beautiful. Without being garish, it is neat, chaste and tasteful. It reminds one of a stately and graceful maiden, plainly and neatly attired, conscious that no extraneous ornaments are necessary to add to the attractiveness of her native dignity and beauty. Two gentlemen were this morning surveying its exterior appearance. One of them remarked

that it was vastly superior to the Princeton Theological Seminary when he was a student there some twelve or fourteen years ago. The other remarked that it was superior to any of their buildings when he was there last year except a new one now in process of construction. Yet Princeton is the old Patriarchal school of the Prophets on the Western Continent. The opening exercises this morning were by the president, Rev. Dr. Scott. The opening address was delivered by Prof. Alexander and was replete with practical lessons not only to theological students but to all Gospel ministers whose duties are to give knowledge and instruction. Dr. Alexander's intellect is like his body, tall, broad and strong. As the president of the seminary would be recognized as a giant among giants, so Dr. Alexander would be recognized as a strong man among strong men. Nor is his intellectual manhood yet fully developed, for he is yet a comparatively young man. If any attribute of intellect stood out prominent above the others, I would say it was practical sense. And this was characteristic of the discourse this morning, designed for theological students but applicable to preachers, some of whom, besides the professors, were present. The first suggestion of his discourse were in reference to the propriety and dignity of deportment necessary to be sustained by theological students. A Theological Seminary was of a higher grade of school than the regular literary and scientific college. And though in a college it might be proper and necessary to have rules of conduct it was not deemed necessary or proper for defined rules in a Theological Seminary; for every student would, in view of the high responsibility of the calling to which he was devoting himself feel the necessity of self-control, and deport himself in a manner becoming an embassador of Christ and a laborer for the salvation of souls.

Ardent personal piety was absolutely indispensable to a minister of the Gospel. With piety good may be done without high acquisitions of learning. But the highest acquirements of learning and the loftiest efforts of genius without piety would be unavailing in the holy work of winning souls to salvation.

JAMES WOODS.

CHAPTER XIII

OCCIDENT LETTERS AND EXTRACTS

By JAMES WOODS,
(Traveling Correspondent, 1869-1875.)

Apostrophe to Mt. Shasta.

Majestic, glorious, sublime old Shasta! Ever since the sun poised on his golden car, rolled in grandeur up the eastern sky and poured his glowing beams upon thy solemn brow, thou hast stood unmoved, unchangeable. Amid these scenes of mighty grandeur, other lofty mounts around thee vainly lift their heads and strive to attract the court of man. But thou, with snowy robe and crown of light, towering high over rolling cloud and howling tempest, dost frown upon thy lesser brothers; and they, with fallen brow, shrink away, awed into insignificance by thy side.

When, with lofty crest and snowy plume, that nigh brushes the stars, thou didst look, vast ages back, out over the mighty plains, oh, tell us, didst thou behold great armies march to battlefield and meet in conflict fierce? Or did silence reign o'er the vast domain; and nought heard save soft music as of Aeolian harp sweetly touched by evening breeze?

When I have gazed in rapt delight upon thy hoary peak swelling high towards the burning sun, and seen thy towering crest o'er-arched by sapphire haze and vault of blue, I have thought of the Great White Throne, enwreathed with emerald rainbow, on which we ere long must gaze in solemn awe! Lifting thyself up in loftiest majesty toward the skies and robed in spotless white thou art but faint emblem of that Great Throne!

Yet mortal man doth gaze on these, his bosom swelling with adoring awe, his breath long drawn in thrilling rapture, his tongue unloosed in glowing eloquence, his eye wrapped in almost etherial fire; while yet he never lifts a reverent thought to Him who piled up thy stupendous height, who sits supreme upon the Eternal Throne, the Mighty God, his great Creator.

A Midnight Supper (Elko, Nevada, 1870).

We came to the station for supper, about an hour before sunset. By a misunderstanding I had failed to lunch, and was in mood for hearty eating. Having loaded my plate bountifully, and just as I was ready to commence, I happened to glance my eye across the table, and, terribile visu! Right before me

was a little pencil about two and a half inches long, held, a la science, between the middle and forefinger of a delicate hand; while a pair of large black eyes were wandering about, evidently seeking employment for that pencil. Some New England school-marm, who had, in times of yore, held up a birchen rod as a scepter over the little urchins, to hold them in awe, and teach them good behavior, had, evidently, changed that scepter into a two-and-a-half-inch pencil, and was now holding it up, in terrorem, over our company, to hold us in awe and teach us good manners. My first impulse was to plunge my hand into my pocket and pull out a pencil, also, and hold it up in defiance. But I remembered that when I wrote an article on woman's rights, a few months ago, I had said it was a burning shame for a man to fight a woman. So I withdrew my hand from my pocket without the pencil. In spite of that scepter of terror which that lady held so a la science, I went to eating. I am very fond of stewed tomatoes, and had helped myself to some, and, as there was no teaspoon in reach, I was about to use my knife. But just then, catching a glance of that little pencil, I almost imagined I could see flowing off the end of it, "The boor who sat opposite me at the table actually ate with his knife, and I was so afraid he would cut his mouth and the sight of blood would throw me into fits, I could not eat." And as the sight of birchen rod, when a little boy in the old New England schoolhouse, kept me out of many a pleasant little play, so the sight of that pencil kept me out of the pleasant relish of the stewed tomatoes. Not only this, but I was afraid to half satisfy my craving appetite, for fear of that self-conceited, ostentatious little pencil. But, about midnight, at a way station, one man came on board with bread, and another with cooked trout from Lake Tahoe. I bought a loaf of bread, a Doctor of Divinity bought a trout, and five hungry preachers sat down in the cars and ate of one loaf and one fish, and were filled, and of the fragments gave to the hungry Indians outside.

Sam Wagner's Sermon (Virginia City, Nevada, 1875).—

I desire to give you Mr. Sam Wagner's sermon at Virginia City, immediately after the fire (1875). Mr. Wagner is a direct descendent of Ham, with probably a deeper ebony than Ham possessed, when he took up his abode in Africa. He is the regular town crier, proclaiming with stentorian vioce and native wit of the colored race, auction sales, public meetings, and whatever is in his line. Almost every evening after dark you will hear his ringing bell and echoing voice through the streets. Immediately after the overwhelming fire, the generous people of Carson made up a carload of provisions, all cooked and ready for the table, and sent them to those who were without house or home. Upon the arrival of the car, Mr. Wagner

was deputized to start out with his bell and make proclamation of the relief to the needy. Whether Sam is a practical Christian, or only one in theory, I am not informed. Be this as it may, Mr. Wagner is sound in doctrine. He rang the bell as he walked the street, and proclaimed: "Heah ye! Heah ye! Dar's a carload ob abundance at de depot. De Lord chastens dem He lobeth. But don't dare put down dis ca-tas-to-phy to any sech a cause. Dar's oceans ob provisions at de depot fo' de hungry, which, like divine grace, yo' can hab widout money an' widout price. Don't dare to complain at dis calamity. Haben't yo' been sinners ebery one ob yo'? Haben't yo' gambled wid stocks and wid cards? Haben't yo' lived fast an' forgot de Lord? A riber o' bounty hab flowed up from Ca'son and am waitin' fo' de hungry at de depot. Yo' knows how to drink whiskey and yo' knows all de fas' women in town. But yo' don't know de prayers yo' poor ole mudders beat into yo' an' dis here judgment what am come upon yo' am a righteous judgment. De blessed Ca'son folks hab opened dar hearts and dar arms and dar's more grub at de depot dan would feed a multitude, an' it am all free. It am all de work ob de Lord. He scorched yo' all yesterday. He feeds yo' all today to move yo' hearts. Don't yo' wear out His patience, fo' de fire ob yesterday compared to de final scorch ob de sinner ain' nothin'."

Such was Sam Wagner's proclamation; plain truth dressed in unlettered garb.

The Old Year.

The old year is dead. Like some aged pilgrim over whose hoary head nearly a hundred summers had passed and whose feeble voice and trembling limbs and tottering steps gave admonition of the closing scene, so the departed year gave token of declining life, and is now laid in its grave.

In its early days, like the tender infant wrapped in its garments, it was clothed in a snowy mantle for a few brief days only, when the warmth and vigor of early youth clothed it in the gorgeous robe of spring. The green grass spread over the plains, and up the mountain sides, and through all the glens and grottoes, till the whole bosom of nature was clothed with its lovely green mantle. The flowers budded and blossomed in sparkling beauty, and shed their fragrance through the air. The forests unrolled their leafy banner upon the passing breeze. The fruit trees unfolded their sweet blossoms, promising a future happy harvest. The sun was warm, the skies were bright, the birds were musical, the rivulet danced down the mountain side in sparkling joy, and all nature, like a young maiden radiant in beauty and smiling in hope, enjoyed

the spring for a brief, happy period, and the maturity of summer was reached.

This was the season of industry and usefulness. Now the sun rose from its orient bed and passed quickly through the shining portals of the east, rode slowly upon his golden chariot up the eastern sky, and journeyed leisurely, like a giant pilgrim conscious of his strength, through the circuit of the heavens, and lingered long above the western horizon.

The sun lingered long in the skies, that beneath his light and warmth the bloom of the trees might develop into fruit; the broad, green fields ripen into the golden harvest; the vine gathers upon itself its rich and purple clusters, and the oak, the pine, the maple, the fir tree and cedar might all attain their full strength.

Then came on the autumn. The chilling nights and threatening frosts gave admonition together, to gather into the garner the golden harvest, which the warmer sun had ripened.

And now, the autumn harvests gathered, the sun lingers longer in his orient bed, and comes less quickly through the golden portals of the east, and travels less slowly upon his golden car up the eastern sky, and journeys less leisurely through the circuit of the heavens, and goes down more quickly behind the western hills.

Then the winter came on, and the old year was reminded that the closing scenes of her life were drawing nigh. Her youthful bloom has faded, her summer smile has gone; her autumn life has passed, and winter is upon her. Her eyes became dim; her forehead wrinkled; her hair attained a snowy whiteness. The chill of death came upon her, and she was laid in her grave.

And as we stand by the freshly-made grave, we should have something of the same feelings of veneration and affection as if standing by the freshly-made grave of a loving and venerated mother.

The year has been a kind mother to us all. Like an unthankful child, we may not have appreciated her kindness. But we have all been objects of her fostering care.

Many of us, even those advanced in life, can remember our mother when in the full bloom of fresh womanhood. We can remember when her eye was bright with the sparkle of intellect; her cheek radiant with the bloom of health; her form erect; her step elastic; her luxuriant ringlets tinged with no gray, and her looks were those of tenderness and affection.

But at length the sparkle began to fade from her eye and the bloom from her cheek; her step was less elastic, and her form became bowed and burdened with age, till we finally stood by her dying bed and listened to her parting counsel and saw her expire. And he is a heartless monster who does not heed the kind counsels of a dying mother. And such counsel has often been the guiding star to many a voyage over the ocean of life and has guided him to the haven of eternal rest. So also should we listen to the counsel of the dying year. It admonishes us that we have passed another milestone on the journey of life. I once, not long since, overtook a very old man, tottering along a street in a neigboring village. I said to him: "You have been traveling for a long period upon the journey of life." "Yes," said he, "I have passed my eighty-sixth milestone. I replied, "I hope you have secured the Pilot that will take you into the haven of the future world." The poor old man, in tones of tremulous sadness, replied, "If there is any worse world than this, I don't know where it is." No bright star of hope shone upon the gathering gloom of the approaching shadow of death. And now that we have passed another milestone, let us be admonished that:

"Life is short, and time is fleeting;
And our hearts, though strong and brave,
Still like muffled drums, are beating
Funeral marches to the grave."

The New Year.

The brilliant author of that most charming book, "Our Father's House," tells us of once seeing a palace of light in an illuminated garden, which transcended in beauty and brilliance any picture which the most potent imagination could create; yet that palace of light would fade into insignificance by the side of the mansion of glory, standing on the golden shores of the sea of glass, awaiting every child of God when he reaches the realms of bliss above. All the sparkling gems of beauty gathered from all the created glories of earth and sky and ocean, would fail to furnish adequate color for a picture to represent the transcendent glory of our heavenly mansion above. How few of us sufficiently appreciate the infinite value of the inheritance purchased for us by this priceless Pearl.

We have now entered upon a new year and our prayer should be that this may be the year of the right hand of the Most High. The last day of the old year at this place was one of attractive loveliness and beauty. A whelming storm that had been beating upon us for ten days, had swept past and left

the sky in crystal purity bending over us in warm and genial love like the sheltering wing of an archangel. The mountains that rise up abruptly and grandly from the level plain were wrapped from base to summit in a rich mantle of virgin snow, white and beautiful as consolidated light. As the morning sun poured his golden beams upon that lofty white summit of lustrous beauty and majesty, one's thoughts were naturally carried upward to the great white Throne above. And as the little fleecy clouds, in isolated beauty, floated along upon the bosom of the mountain, or glided gracefully over the mountain top, they seemed like bright and beautiful angels hovering before the great white Throne on high, ready to bear some message of love to some province in the far-off fields of immensity. And thoughtless must be that heart when gazing upon that mountain, a beautiful and majestic symbol of the great white throne of God, that would not lift up itself in prayer, that when the last day of life should come and the eye was closing upon the scenes of earth, it might open upon the enrapturing glories of heaven. I have never witnessed but one more beautiful closing day of the year than the one we have just enjoyed. That one was five or six years ago. I was riding on some high hills bordering on Russian River. The St. Helena Mountain, across an intervening valley, stood in lofty grandeur directly before me. It was near sunset but the sun was behind a cloud. Just before sinking below the horizon the sun came out into a bright belt of clear sky, and suddenly threw a flood of golden light over that lofty mountain top of a richer, deeper, more mellow glory than my eye had ever seen before or has ever seen since. A thousand rainbows all blended together and wrapped around that lofty mountain peak could not have made it glow with a more radiant heavenly glory. Involuntarily my ardent prayer was that when the last day of my life should come and my sun should set, the mountains of glory in the heavenly world might rise upon my enraptured view.

The Occident Pony.

I once, in California, had a ride on a wild, bucking, plunging, tearing Spanish colt, which one had to blindfold in order to mount. On one occasion, attempting to mount him without drawing the blind down over his eyes, I was, as my friend from the Emerald Isle would say, "thrown off before I got on." This sent me walking on crutches for six weeks, and limping for eighteen months. Yet I think the wildest ride I ever had was on horseback over the Marin Mountains, on the 10th of March. There is a fable which represents the Wind and Sun engaging in a wager as to which would make a certain traveler soonest lay aside his cloak. So, while riding

over the mountains in Marin, it would seem that the Wind and the Earth had engaged in a wager, the sum of which was that the Wind could lift the little Occident pony and his rider from off the top of the mountain and carry them upward toward the clouds. The Earth takes the stake that she can hold them to her bosom by the cords of gravitation. And now the conflict commences. Old Boreas lets loose his most terrific blasts, and howls and rages with the most intense fury. Old Earth, with tenacious grasp, holds on to the pony. But it would seem as if the cords of gravitation would snap asunder in spite of everything.

Failing in his first effort, the Wind sought the most favorable spot for his final onset. Resting for breath, and to collect his utmost strength, just as the pony reached the top of White's Mountain, the Wind, rushing to the assault, poured forth his wildest, fiercest, most overpowering blast. The shock stopped the pony, and made him tremble like a ship struck broadside by a crushing mountain billow. The rider was nearly lifted from his saddle, and it was a moment of trembling and quaking. But old Earth held on with giant grasp and won the victory. But the Wind, to gratify his revenge for defeat, caught the rider's hat and bore it aloft like a balloon toward the skies. And just as a cat plays with a mouse for its amusement, so the Wind would let the hat down almost to the ground, and then lift it aloft again and sail it away as though on a voyage to the sun. But at length the Earth in pity threw over it a cord of gravitation and brought it down. So the pony and rider went on their way. That Occident pony is a wonderful creature. He is small, but possesses extraordinary power and endurance. With not half the imposing appearance of many of his kind, he can more than twice outdo them. He is timid, and yet will meet and overcome obstacles that would crush many another of four times his pretensions. He is milk white, and white is an emblem of purity. True he sometimes gets a little soiled, but this is equine nature as well as human nature. Never shall I forget my wild ride over the Marin Mountains. As Brutus said to Cassius:

> "Remember March, the ides of March remember!
> Did not great Julius bleed for justice's sake?"

So the wind, on the Marin Mountains, on the tenth of March, seemed to say to me:

> Remember March, the tenth of March remember!
> Did not old Boreas blow, and well nigh lift thee
> And thy pony from off the mountain top?

A Vision of Tamalpais (San Rafael, 1870).

While the rays of the rising sun are struggling in vain to penetrate the embankment of fog that envelopes San Francisco, they are pouring their golden beams in upon this beautiful gem of a village and lighting it up with sparkling joy. . . . . The setting sun too, throws a golden glory around the lofty peak of Tamalpais, which with its hazy crown of light stands as a mighty sentinel of protection just behind the town. With a heavy cloud of fog resting against his breast, and his head towering in the clear sky above and bathed in the golden rays of the sun, while the beautiful village of San Rafael lies nestling at his feet, he looks like some giant warrior wrapped in his mantle, with silver helmet upon his brow watching over some angel of loveliness committed to his care. The dark figure of the mountain in the waning twilight gives an appearance of wonderful transparency and purity to the sky; and the stars hanging in the air just above the mountain's brow, look like so many flashing diamonds upon the silver crown of some lofty monarch upon his throne. My present feeling is that, were I a young man and did not feel it my duty to engage in the stirring activities of life, I would build me a rural cottage at the base of this mountain, embower it with vine and honeysuckle and live there the rest of my life.

Los Angeles, (1880).

A few Sabbaths since, I preached a quarter-century sermon in Los Angeles. Twenty-five years ago last November I commenced preaching here continuing in charge of the congregation one year. We organized the church in March twenty-five years ago and hence the appropriateness of the quarter-century sermon at this time. Then there were not over a thousand English speaking population in the town; now 15,000, (a popular but over-estimate). Then there were not over a dozen wood and brick buildings; now grand and massive structures of granite and brick, neat and attractive cottages, stately and beautiful mansions stretch along the streets and spread over the hills and across the plains in architectural beauty in the midst of orange forests and floral loveliness.

Some of the most beautiful private residences that I ever saw, grace the suburbs of this beautiful city. There are no private dwellings here of such palatial magnitude as Leland Stanford's and the late Mark Hopkins' on Nob Hill, San Francisco, but there are large residences of tasteful symmetry and architectural beauty in the midst of graceful trees and spark-

ling flowers far surpassing the great palaces of those railroad magnates.

Wilson, Sterns, Temple, Wolfskill, Workman, Rowland, were the great names here twenty-five years ago. "But the places that knew them then, will know them no more forever here on earth." There is one Temple here now, a younger brother of the elder Temple.

Then there were only three orange orchards that I can recall; that of Captain Wilson at Lake Vineyard, Wolfskill at Los Angeles, and one at San Gabriel Mission. Now, a citizen who has lived here for over a quarter of a century and well acquainted throughout the country, tells me that, including all the orchards, small and large, those recently set out and those bearing, there are probably over 3000 in the county. Some of these orchards may not have fifty trees, others over thousands. From the house of the Lake Vineyard ranch where I am writing, a beautiful panorama spreads out for miles to the south, to the east and to the west, covered with orange and vine and graceful trees of every kind of fruit and ornament and every trailing shrub and blooming flower forming a picture of the most enchanting beauty. In this neighborhood is the noted place of "Lucky" Baldwin, where he has expended more money on his buildings and orange groves and vineyards than on his great hotel in San Francisco. There are many other noted places in this vicinity. But Lake Vineyard is the oldest, and it may be said the parent of them all. Nineteen years ago I spent a day here. Captain Wilson was then setting out an orange orchard of ten acres in front of a silvery lakelet. His widow informs me that some years they have $10,000 worth of oranges from that single grove.

Walking With God.

In every department of life, matrimonial, commercial, social and agricultural, two must be agreed or they cannot walk together. Enoch walked with God. Whether the skies were bright and the breezes bland, or dark clouds blackened the heavens and tempests beat, still his faith and feelings were, that God doeth all things well. If Satan raged and the wicked triumphed and moral destruction swept the earth, still he believed that the love and power and providence of God, would, in some way, overrule all things for the best. In his heart, also, Enoch was in harmony with God. He loved what God loved, and hated what God hated. As God loved holiness, so he also loved holiness, and daily sought it in prayer. As God hated sin, so he also hated sin, and prayed daily to be cleansed from its power. God is unchange-

able; the same yesterday, today and forever. We must walk with him now as Enoch did, or we can never see His face in peace. Hence the necessity of a change of heart. For the carnal mind is enmity against God. And one of the tests by which we may try ourselves is, do we love holiness and daily strive and pray for it. The Bible distinctly states, without holiness no man can see God. If we do not love holiness here, we should not love it in heaven. Put a graceless, godless man in a stage coach, with a company of pious, good people, whose conversation was all on religious subjects, and he would be miserable, and seek the first opportunity to get out of the stage. I once performed the marriage ceremony between a very wicked man and the daughter of a gambler. He wanted to know something of the mode of the ceremony. I told him, and remarked that it would be closed with a short prayer. He seemed horrified at the idea of the prayer. But as it would be a greater horror to lose the beautiful bride than to hear the prayer, he concluded to submit to it.

The unconverted, especially those who are moral in deportment, often think they love God. But it is a God of their own imagination which they love. They form in their minds an idea of a God who does not hate sin, will not punish iniquity, kindled no fires of hell, build no prison-house of despair in which to confine the wicked. This ideal God they love, but do not love the true and living God who cannot look upon sin but with abhorrence. Him they hate. And if, in some incomprehensible way, the unconverted sinner could reach heaven, the first echo of an angel's harp, rolling its enrapturing melody over the plains of light, would be grating discord. More musical to such a soul would be the groanings of the bottomless pit. Less grating to his spirit, the wail of despair from the abodes of the lost than the holy songs of the redeemed in heaven. Let the sinner be converted and walk with God here on earth, and no imagination can form any conception of the melody that shall roll over his happy spirit in heaven, as long as the eternal throne of God shall stand. No burning chariot of glory, drawn by angel steeds, may sweep down the skies and bear him away from the gloom of earth to the glory of heaven. But some day, sudden as the blaze of a flaming meteor, a cohort of bright angels will gather his soul upon their golden pinions, and bear him away to a mansion of glory in the world of eternal joy.

CHAPTER XIV

OCCIDENT LETTERS AND EXTRACTS

By James L. Woods, (1869-1872).

The Noon-Day Prayer Meeting, (Y. M. C. A.) 1870.

The subjects for the week of prayer were observed in the Noon-day Prayer Meetings, held in the conversation room of the Young Men's Christian Association. The attendance was full each day and the exercises were deeply interesting. This was especially noticeable on Friday and Saturday—prayer for the church, and for the conversion of the world.

Frequent allusions were made to the great revolutions in progress in the moral world, the dissipation of ignorance and prejudice beneath the light of the Gospel, the wonderful advance in science and in material progress, trade, commerce, and wealth, and prayer that they might be consecrated to God; to the assembling of the Ecumenical Council, that God would overrule its action to the advancement of His kingdom; to the present condition of the heathen nations, and their Macedonian cry, "Come over and help us"; that the Lord would send laborers into the harvest.

In all the exercise there was the same earnest spirit of consecration and desire for the presence and guidance of the Holy Spirit; in common with the Christian world, the deep, anxious yearnings for the descent of the Holy Ghost, to direct and bless the labors of the church in her efforts to lead men to Christ; an humble faith and expectance that there would soon be a mighty outpouring of the Holy Spirit, and that in all Christian and heathen lands there might be a mighty Pentecostal ingathering of souls, which would increase in extent and power until the world is converted to God, the powers of darkness overthrown and the millennial day is ushered in.

First Services of St. John's Church, (held by Dr. A. W. Scott).

The first services by the Rev. Dr. W. A. Scott with the congregation of St. John's Church, San Francisco, were held in Pacific Hall, on Bush Street, February 6, 1870.

The text and a brief summary of the sermon are here given, from the Occident of February 12, 1870, (p. 56, col. 1):

"Then Philip opened his mouth, and began at the same Scripture, and preached unto him, Jesus." Acts 8:35.

The leading idea presented was the Divinity of Jesus Christ; that in Him is the essential union of human and the

Divine nature; that he was God manifest in the flesh; that the man—God man—Christ Jesus, His person, His character, His mission, and His work, form the pre-eminent evidence of Christianity. This was amplified and illustrated from the iongings, desires and necessities of our nature. As our atonement, our Intercessor, our Mediator, our Teacher, our Guardian, and our Example, He fills every want of the soul. It was further illustrated from the teachings of Jesus and His apostles, as plainly taught in the Scriptures of the New Testament and shadowed forth in the Old and from the work of the Holy Spirit, which is aided in its operations by God's works of providence in advancing Christ's kingdom in the hearts of men. The incarnation of the Son of God is the greatest mystery ever presented to the human mind, but is none the less a fact, and we must accept it in true faith. The command from the Father is that "We believe in God, and in Jesus Christ His Son, whom He hath sent."

The conclusion of the sermon was an earnest, patehtic appeal to all who had not yet given their hearts to Jesus to do so now, to believe in Him not with the outward confession of lips merely, but the inward confession of the heart."

A Lurid Winter Morning.

While living in Alexander Valley, Russian River, near Healdsburg, Cal., I saw one winter morning, a rare and beautiful sunrise over Mt. St. Helena, situated at the head of Napa Valley. It was on December 16, 1861.

The distance from St. Helena Mountain westward to the Coast Range is about thirty miles; while the field of vision from the heights of the Mayacama Mountains northward to the low bordering hills of Alexander Valley southward is six or eight miles.

At an early dawn the whole sky was overcast with light, fleecy clouds. The blue ether was completely hidden. With advancing light the clouds became more definite in size and form. In myriad scallops they overlapped their edges in great foliations upon the vast expanse of the heaven. From fleecy white the clouds merged into pearl-gray and then into soft, roseate hue. With the sun's advance, gradually but now more rapidly, the color changed to brilliant red or like polished brass, until finally the whole sky with its greaves of clouds, was like one vast embossed shield of burnished gold.

With the risen sun the clouds changed back in part to dull red, then into dark and lowering folds and heaps, then settled down in solid mass, black and heavy as a barrier be-

tween the earth and the vaulted sky. The southeast wind blew softly, then stronger and steadier; and before midnight the storm broke over the land.

These were the ushers of the memorable winter of 1861-62, with its rains and freshets, tempests, floods and storms.

In parts I have often seen these phenonema since. But the scene after its kind and as a whole I never saw again. In vast expanse of brilliant and changing colors and hues of sea-driven cloud, its nearest counterpart was a July sunset in 1888 at Clear Lake. Its only rival in gorgeous color were ocean sunsets, seen, in later years, off the Mendocino coast.

After that morning scene over St. Helena, I never faltered in the interpretation of the Rev. Dr. Mahlenberg's hymn, "I would not live always," in the lines:

"The few lurid mornings that dawn on us here
Are enough for life's woes, full enough for its cheer."

The Object of Human Life—

"Life is real! Life is earnest!
And the grave is not its goal.
'Dust thou art, to dust returnest,'
Was not spoken of the soul."

The reproduction, in this place, of these beautiful lines from Longfellow's "Psalm of Life," is suggested by sentiments I have found expressed in the essays upon human life written by some young people and submitted to me for review. The leading idea in all seems to be that man's existence extends no further than the present life; and that when the breath has departed from the body and the "clods of the valley" have closed over his remains, the animating principle, the soul, sinks forever into oblivion.

The view of man's earthly existence has given rise to widely divergent theories, as to how it should be employed. The one beholding only the toils and conflicts, trials and disappointments, afflictions and humiliations, to which we are subject, despises the innocent pleasures and the happiness he might enjoy because earthly bliss is never unalloyed and soon all must end in nothingness. Looking continually upon the darker side of our nature, the mind sees everything through disordered senses and converts blessings into curses. Corruption of the whole moral nature sooner or later follows and the person abandons himself to wickedness — perhaps crime—and alas! too often ends his life by his own hand.

The other theory is but the rehabilament of the ancient heathen philosophy known as Epicureanism—embodied in the oft-quoted, and as oft-misapplied maxim, "Enjoy life while it lasts." In the present time we see the effects of this theory carried into practice in loose and dissolute morals. It is the same principle of utter selfishness, in disregarding every restraint upon the gratifications of our depraved desires, upon which this philosophy is founded, that was the moving cause in the corruption of the French court during the reign of the Bourbons, and produced those terrible civil convulsions which raged in unhappy France in the time of Louis XVI, at whose recital humanity shudders with horror.

That life is the scene of toils, privations and afflictions; a succession of sunshine and cloud, joy and sorrow, pleasure and pain, is the daily experience of all. If it be true that we live only for the things of this life, we confess that we sicken in our inmost soul at the bare contemplation. We cannot conceive a more pitiable object, a more sad and gloomy picture, than one who, having made the affairs of this present existence his only care, at the close of life finds himself baffled in his plans and disappointed in his hopes, his desires and expectations. A prey to the pangs and remorse of his own conscience, no wonder he denounces all as base and hollow and untrue as he descends to the portals of the tomb and finds no ray of hope to dispel the darkness of the eternity that extends before him.

What a different view does the sublime faith of the Christian present to him. He looks upon the toils, conflicts and afflictions of this life as the chastenings of a kind and merciful Father; life itself as but the preparation for a higher life that will never cease in its duration. As he descends into the dark river of death he hears the Savior Himself proclaiming, "Though one were dead, if he believe in Me, yet shall he live." His simple yet sublime faith teaches him that the disembodied spirit shall, after a time, be reunited with the body, then resurrected and endowed with immortality; and that through the never-ceasing ages of Eternity he will worship with grateful love and adoration at the throne of the Eternal.

Such is the sublime conception of futurity unfolded to the Christian by revelation. It is not incumbent upon the writer, in this connection, to defend the divinity of the Christian religion. It requires no eulogy from human pen. Proclaimed midst toil and suffering and humiliation, in the agony of Gethsemane's garden and upon Calvary's mount by the "human Galilean"; propagated, after His ascension, by His Apostles, who sealed their devotion with their lives, it has emerged triumphant from the fierce onslaught of heathen em-

perors who assailed it with such demoniac fury and rage. The fires of persecution have but served to purify it of the dross of human error that may have become connected with it. It has stood the test of the Inquisition, the rack and fire and sword; it rolled back the dark clouds of ignorance, fanaticism and superstition that enveloped Europe during the Middle Ages and has poured in upon us the glorious light and civilization of the nineteenth century. It will still withstand the attacks of infidelity, under the spacious guise of liberalism and will increase in extent and power until the whole earth is brought beneath its benign sway. And when time shall be no more it will endure throughout eternity as a monument of the love and mercy of Jehovah toward fallen man.

"The Harvest Truly Is Plenteous."

In 1849 a party of hardy, toiling pioneers, eager in the search of gold, crossed the Sierras and stood upon the plain of the Sacramento Valley. Surveying the vast expanse with the eye, they gazed upon it with wonder. Surprised at seeing the dry, hard ground opening in great seams, and the lifeless herbage, in disappointment they wrote back to their friends that California was a worthless country except for its gold.

In 1869 trains came upon the railway, thundering over and down the mountains, bringing commercial parties and families, travelers and pleasure-seekers. They found a land of cities and towns, fields and homes; instead of barrenness, verdure of green grass and bright flowers and waving grain; saw neat houses amidst groves and orchards and vineyards, smiling homes of plenty and comfort.

There are yet waste places in California. Lands are to be reclaimed, canals to be dug, railroads built and vast ranches to be turned into farms. This is the work before us, and we have promise of an abundant harvest of wealth.

We believe this is a true picture of the Pacific Coast in spiritual things, though as yet, the returns of our labor have not been large. It is a "vineyard in a very fruitful hill." It is a fruitful soil, and when it is thoroughly cultivated, and the influences of the Spirit, as the dews from heaven, have watered it, there will be an abundant and precious harvest of souls. We can give only a rapid survey of the field.

The Wealth of the People we name first The circumstance of the number of our people owning their homes and in comfortable circumstances, and also those wealthy, with the fact that the coast is yet a missionary field, perplexes the people of the East. Yet to one on the field the ex-

planation is evident in the mixed character of our population and the small number of professing Christians.

The Liberality of the People is another encouraging thing. Our people are liberal, but it is in a business sort of way. If we can show them the good that will be accomplished, interest them in the church and convert them to the knowledge of the truth, means in abundance will not be wanting to sustain the church at home and carry the Gospel abroad.

Their Worldly Comfort and Social Nature are favorable for Christian labor. It affords means of access to them, and a knowledge of their spiritual needs. It has been said that our people are not social, but this is not true, at least of the country districts. The size of farms, the distance between houses and the want of by-paths combine, it is true, to make visiting less frequent but not more unsocial. The disposition remains. It manifests itself in the gatherings upon almost every kind of public occasion. Men meet each other at the post office and store, some (we regret to say it) at the saloon. Among the women the invitation (not unfrequently accepted) is "come in and spend the day." At these gatherings sociability prevails, rendered doubly pleasant by gems of wisdom and flashes of wit. Wisdom gained by intrusion at the dinner hour and the recollection of the traditional chicken make me confess it.

Good Common Sense they possess, which I very greatly doubted when I was one of the "bad, hateful boys." Homes are free of access, and a minister especially will be received with politeness and cordiality. I speak of the rule, not the exceptions; and it is drawn from personal observation in the various counties of the State.

Their Intellectuality and Independence of Thought are further causes for encouragement. Their reasoning may be superficial and wrongly directed, but they think, and think for themselves. To say nothing of those educated, the others are men of strong common sense, the builders of their own fortunes, whose perceptions have been sharpened by experience, and their judgments matured. They want information and solid reasoning.

The Desire For the Truth is a fact, and should move the church mightily to supply it. The want of a healthy moral tone and a genuine religious sentiment is admitted; but the very fact that errorists are leading multitudes away from the truth is evidence that they are not indifferent. While there may be a widespread skepticism, yet they are not unwilling to talk about the doctrines of the Divinity of Christ, the atonement and salvation by faith. Many are as sheep having

no shepherd. We have a hopeful field, white unto harvest. Rich harvests are perishing in the fields, because there is no man to garner them.

Calvary Church

April 3, 1870. Initial Services of Rev. John Hemphill.

The services last Sunday were conducted by the pastor, Rev. Mr. Hemphill, and were of an unusually interesting character. The disappointments and delays that had for so many months prevented Mr. Hemphill from coming had served to deepen the affections of the congregation, and, together with his brilliant success of last summer, increase the anxiety of the public. At half-past ten the congregation came thronging in, until every seat, both in the body of the church and in the galleries, was filled; chairs were brought in and placed in every vacancy; yet many remained standing or left the house. Before the pulpit rested a pyramid of flowers, with a wreath suspended, suggesting that unity of the spirit in the bond of peace, so desirable between pastor and people—and all directed heavenward. The columns on either side of the pulpit were twined with ivy; and as the minister entered the pulpit the word "WELCOME," in front of the organ, wrought in evergreen, and encircled with a wreath, met his eye. After he was seated, an original "Hymn of Welcome," written by the Rev. Dr. Burrowes, was sung, the whole congregation rising.

The sermon was from the text: "I must be about my Father's business."—Luke ii. 42.

As introductory to the main subject matter, the speaker alluded to the conditions of Calvary congregation last summer, the unity and harmony pervading it, the subsequent agitations consequent upon calling a pastor after Dr. Wadsworth's resignation; the long waitings and anxieties and disappointments from the delay in the coming of their pastor-elect; the organization of another church, and the arrival here of the distinguished clergyman by whose labors Calvary Church had been founded and built up. Now all is harmony and quiet again. He further alluded to the labors of Dr. Wadsworth, his immediate predecessor, his ability and wonderful power as a minister, and deeply felt the difficulty of succeeding such a man. It would require great tact, ability, discretion and judgment for the responsibility of so large and powerful an organization. He asked the prayers of the church in his behalf, that he might have grace and strength to present the pure word of truth, that Christ may be here and bless his efforts to the salvation of souls; and with the affection of the people, the noble assistants, the office bearers of the church and the blessing of God—all would be well.

He said in part:

We must be about our Father's business, for this duty applies to people and pastor alike. There is no time for inaction. The seamen, when the ocean is rocked by storms, do not congregate at the stern to watch the wake of the ship in the troubled waters; but at the bow and exert every muscle until the strained eye discovers the welcome land.

What is the business of the Father that we must be about? What are the duties of a pastor to the people, and the people to the pastor? What is our own to our fellow men? What is our duty to God?

The duty of the pastor is that of a spiritual shepherd, to watch over the flock, to preach the pure word of God, to labor for the conversion of souls and the advancement of Christ's kingdom. That of the people is to aid him by co-operation of labor, with their advice and sympathy, and in their prayers at the throne of grace. We must, in our intercourse with our fellow men, endeavor to convince them, by our manner and course of life, of the truth of the religion we profess, and to lead them to God. In all things we must begin in Christ. Before we are Christians, we must be born again. We may lead moral lives, deal honest with our neighbor, attend upon the sanctuary of God, give of our means in building churches and in works of charity, and yet be wholly devoted to the world and fail to secure our salvation. We are told of one who, touching the commandments of the law—in an outward observance—was blameless, yet he turned away with sorrow from Jesus and we have no evidence that that young man was ever saved.

Having begun with Christ, we must continue with Him. Neither must it be at stated times, and upon public occasions only, but at all times. We must carry our religion with us into our business. It may be difficult, but the grace of God is sufficient. We have the example of Jesus; we have the example of Paul. Our great object in view should be to be good and do good. It is not necessary, for the former, to seclude ourselves in the cloisters of a convent; nor is it wise. When our vessel is tossed upon the ocean and we are in danger of going down before the storm, we do not want the student, who in the quiet of his closet has studied navigation; we call for the experienced seaman, whose education has been acquired from storm and tempest and the dangers of the mighty deep. When hostile armies invade, it is not the tactician, but the general whose successes have been achieved upon the bloody battlefield, that vanquishes the foe.

To accomplish our purposes, we must be in earnest. We must, at least, carry with us the earnestness and determination of our business life. The want of zeal is one of the sins of the Christian world today. We must not neglect prayer. We must not wait for seasons of grace. God is always ready to give His spirit. His grace ever distils like the gentle dew. In all our troubles and trials, our vexations, our longings, our desires, prayer is the electric spark that thrills the heart of man and places it in communication with the great heart of God; that brings down blessings upon us; that secures salvation from sin and gives everlasting life.

In conclusion, your pastor would ask for your prayers on his behalf, that he may be enabled to lead a holy, godly, and devoted life, that he may be preserved by the power of God, that he may be blessed himself,and a blessing to the people to whom he has been called, and a blessing to the Church of Christ.

The house was again crowded at night, and the congregation listened with undivided attention to an impressive sermon upon that solemn text, "What shall it profiit a man if he gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?"

CHAPTER XV

Sermon

By Rev. James Woods, Pastor of the Presbyterian Church, Carson City, Nevada, 1874.

——"And in the name of our God we will set up our banners." Psalms 20:5.

The man who uttered this language was a king, a prophet, and a warrior. But he was not a warrior according to the terms which define most of worldly warriors. He was not an Alexander the Great, nor a Julius Caesar, nor a Napoleon Bonaparte. His heart did not beat high with the proud hope of planting down an imperial throne whose sceptre should hold sway over the earth. He did not have those ambitious aspirations which covet a renown that would fill the earth with the deeds of his valor. If an inspired may be compared with an uninspired man, David, the King of Israel, who uttered the language of the text, was more like our own immortal Washington than almost any other who has figured upon this world's theater of action.

The land of Canaan was held in unrighteous possession by the numerous tribes of the Canaanites. David was commanded by inspiration from heaven, to drive out the Canaanites from their unhallowed possessions. And it was in the execution of this command that he girded on the warrior's sword, wrapped around him the warrior's mantle, lifted aloft the warrior's banner and bore it in triumph over his country's foes. Bearing his commission under the authority of heaven's broad seal, he boldly exclaimed, "And in the name of our God we set up our banners." Nor was there anything very extraordinary in this language of boldness. Let the arm of the Almighty stretch out over him in protection, and he is in a position of perfect safety. Not so safe is the helpless infant sheltered in its mother's bosom, as man in his most perilous hour if sheltered by the arm of Omnipotence. Nor was there anything very extraordinary in his confidence of success. For however numerous the enemy, and however well disciplined and hitherto overwhelming in deeds of heroic valor, let the arm of the Almighty be lifted against them and they are whelmed in destraction. The heart which never quailed before is now smitten with terror. The mightiest army that ever marched upon a battlefield is broken and scattered.

When the Psalmist uttered the language of the text, he well knew where his strength lay. It was not the first time he had boldly come out in the name of the Lord. While yet a ruddy youth, he had heard the shrill blast of the war trumpet echo over his native hills. While attending his father's flocks

around the plains of Bethlehem, the report came to him that the army of his country and the army of the Philistines were arrayed in battle attitude on the hillsides of the valley of Elah. He hastily repaired to the scene of the expected conflict. Whether he was led by curiosity or directed by the inspirations of the Holy Spirit, we cannot tell. That he was guided by Providence we entertain no doubt. While gazing upon the two immense armies which stretched along upon each hillside, he saw come out from the army of the enemy, a man of extraordinary proportions and warlike bearing. It is Goliath of Gath, the mighty champion of the Philistines. He marched with bold, haughty and insolent strides directly towards the army of Israel. David sees his countrymen and kindred recoil as the giant warrior utters the defiant challenge to the armies of the living God. Immediately the youthful David's soul is on fire. Along his nerves runs the electric shock wrought by the inspirations of heaven, and his bosom burns with holy ardor to retrieve the honor of his countrymen and kindred. Trembling with intense ardor and yet calm and composed in his reliance upon God, he marches boldly out to meet the defiant warrior. But as the ruddy youth approaches, the haughty Philistine throws upon him the scowl of scorn and curls the lip of derision and says, "Come to me and I will give thy flesh to the fowls of the air and to the beasts of the field." The youth boldly replies, "Thou comest to me with a sword, with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee, and I will give the carcasses of the hosts of the Philistines this day unto the fowls of the air, and the wild beasts that the earth may know that there is a God of Israel." Almost immediately one of the little smooth stones which David had picked up, was whizzing through the air—hurled by his right arm and guided by Omnipotence, it sank into the giant's forehead, and his massive frame lay prostrate upon the earth in the agonies of death. And the Philistine army, panic-stricken, turned and fled.

Through such rough scenes had David passed before he became king, and uttered the cheering battle cry. "In the name of our God we set up our banners."

The warfare of God's people is now changed. The blood of the Redeemer has been shed in the mightiest of all battles, but no more blood is to flow. More brilliant conquests are yet to be achieved than earth ever witnessed. But these battles are not to be won on the bloody field of deadly conflict. The theater of the warfare yet to be waged is the human heart.

The banner to be unfurled and borne in triumph to the utmost verge of earth is the banner of the Gospel. Satan's dark empire is to be invaded and he torn from his throne; and beneath the ample folds of the glorious white flag of the Cross shall be gathered those of every nation and tongue and kindred and people. Christianity in her mighty march over the earth shall beat down every opposing foe. And if all the powers of earth and hell were to concentrate their forces and plant themselves down in the pathway of Christianity as she moves onward in her majesty, they would all be scattered as the dry leaves of the forest are scattered by the overwhelming tornado. For Christianity shall finally utter the thrilling shout of victory over the whole broad battlefield of earth; and as the angels of heaven, standing upon the battlements of glory gazing upon the scenes of earth shall witness her triumph, they will catch the echo of her victorious shouts and ring them in peals of glory over the whole celestial archway of the Paradise of God on high. Such is the brilliant destiny of the banner of salvation.

This is no earthly banner, covered with golden stars and silver stripes, but is a banner all dripping with blood, with but a single star blazing in its center. That is "The Star of Bethlehem," which one thousand eight hundred and seventy-five years ago rose over the gloom of earth, and after beaming in beauty and loveliness for thirty-three and a half years, set in blood on the hill of Calvary; after three days it rose again and glowed in supernal splendor for forty days, and then rose to the right-hand of the throne of God, where it now

"Burns in beams so bright
No mortal eye can bear the sight."

The stripes of blood upon this banner were placed there at different times. When in the garden of Gethsemane, the Savior was suffering the penalty of the assumed sins of a lost world, and in his "agony sweat drops of blood falling down to the ground," then was one stripe of blood placed upon this banner. Another stripe was placed upon it when his persecutors plaited a crown of thorns and put it on his brow. As the jagged thorns were forced upon his brow the blood flowed from his throbbing temples; another stripe was placed upon the banner. Still another, when, just previous to the delivery of the Saviour into the hands of the Jews, Pilate scourged him, and the blood dripped from his torn and lacerated shoulders, then was another stripe placed upon the banner. But the principal stripes were placed upon it on the hill of Calvary. There five bleeding wounds poured out the precious blood that chiefly covers this all glorious banner of salvation, and makes it an ensign of glory to a lost and ruined world.

This banner is studded with rich and sparkling jewels. It is as though fragments of the jeweled walls of the New Jerusalem had been struck from the skies and, falling towards the earth, had lodged upon this banner, lighting it up with an enchanting beauty, soul-enrapturing to behold. One sparkling jewel is: "Believe in the Lord Jesus Christ and thou shalt be saved." Another: "To Christ give all the prophets witness that whosoever believeth in Him shall not perish but have everlasting life." Another of almost equal beauty and brilliancy is: "Whosoever will may come and take of the waters of life freely." Thus is this banner all ablaze with sparkling jewels to attract the hearts of the sorrowing inhabitants of earth and charm them away from the paths of sin, and guide them into the eternal life and everlasting bliss.

This beautiful banner of salvation now floats over the earth in all its glorious loveliness and splendor. It is as though a portion of the emerald rainbow that enwreaths the great white throne had broken from its golden arch and floated down towards the earth, and were now hovering in the skies as the bright, beautiful ensign of love and joy and peace. And all mankind are invited to gather beneath its hallowed shelter. Those who range beneath this standard of Christ here on earth, when the banner shall be translated to heaven and shall wave on immortal heights over the battlements of glory, shall range beneath it there forever. And though no silver star shall blaze upon your breast as on the breast of a nobleman who serves under the banner of an earthly king, yet the soul will reflect the brightness and beauty and glory of that star that will forever burn in inconceivable splendors at the right-hand of the throne of God.

Two banners now float over this earth. The black banner of the Prince of Darkness, which floated over the gates of Hell, Satan has transferred here to earth, and thousands upon thousands range themselves beneath its gloomy folds. But the Prince of Peace has unfurled the glorious white flag of the Cross, and assured all who will rally around his standard shall have eternal salvation. And sinners around whom the overwhelming horrors of a lost eternity are beginning to gather, are invited to flock beneath this hovering standard of Jehovah. Its inviting folds have been waving over you during the whole period of your life, and yet you have treated it with indifference and disdain. Thus far along life's pathway you have arrayed yourselves in hostility against the God of glory and taken your stand beneath the black banner of Satan. That black banner will, eventually, float over the black arches of the bottomless pit, and those who continue under it here until the close of life, will continue under it there through a lost

eternity. It is now left to mankind to choose which banner they will take. And as their choice is in this world, so it will remain forever.

If they accept the invitation to come to the standard of Christ, heaven, with all its enrapturing glories, will be the blissful reward. After a few more fleeting years, or months, or days, it may be, the ineffable glories of heaven will unfold to the enraptured vision. The soul that is saved, when separated from the body in its upward flight shall catch the first glimmerings of glory that break from the eternal throne; will experience a thrill of rapture, compared to which the warmest throb of joy on earth was dull and insipid. And as it approaches the borders of the world of blessedness, symphonious melodies of angel harps will roll upon the soul, thrilling it with an infinitely more than earthly rapture. On it will sweep its flight across the battlements of glory, past the shining ranks of angels and archangels into the immediate presence of Jehovah, where He unveils His infinite majesty and glory. Hovering in fluttering ecstacy before the eternal throne, and gazing in hallowed rapture upon the immaculate purity, it will be crowned with immortal glory, such as no imagination of finite mind can form any conception. There, THERE, it will be prepared for flights of glory over the fields of immensity where glory will forever burst on glory upon its enraptured sight. Let mortal man, then, follow the banner of Christ and be led by it, as his guiding star, and he can sing:

"Awake, my soul, in joyful lays,
And sing thy great Redeemer's praise;
He justly claims a song from thee,
His loving kindness oh, how free!

"When trouble, like a gloomy cloud,
Has gathered thick, and thundered loud,
He near my side has always stood,
His loving kindness oh, how good!

"Soon shall I pass this gloomy vail,
Soon all my mortal powers must fail;
Oh, may my last expiring breath
His loving kindness sing in death!

"Then will I mount and soar away,
To the bright worlds of endless day,
And sing, with rapture and surprise,
His loving kindness in the skies."

CHAPTER XVI

MEMORIALS

Rev. William A. Scott, D. D., LL. D.

(The Occident)

A prince and a good man is fallen in Israel. A star of the first magnitude has disappeared from the ecclesiastical firmament of the Pacific. A massive pillar in the foundation of our Zion is broken. True, the structure was erected before Dr. Scott came, and the builders sought to build it upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief cornerstone.

The first Presbytery was organized in February, 1850. Four years after this, Dr. Scott came to California. But his advent was a great accession of strength and growth and extension of the kingdom of Christ on these wild stormy shores.

I was present at his first service in San Francisco. It was in the largest hall in the city and the hall was crowded. It would have melted a heart of stone to have witnessed the weeping and sobbing of an old lady of eighty, one of the Lord's poor who had been a member of his church in New Orleans. Nor were hers the only weeping eyes. Most of his congregation wept tears of joy and sympathy. Then in the prime of his years and strength, the power and pathos of his preaching moved the hearts and conscience of strong men, and made them tremble. I have seen men of iron hearts and nerves of steel, and apparently void of fear of God or man, turn pale and tremble, as he poured forth his burning appeals from the pulpit. When he first came to the Coast the wild storm of passionate excitement that had raged since '49 had not yet subsided. And as the blast of the bugle rings out over the wild storm of battle, so did his clarion voice ring out over the wild, turbulent scenes of the early times of California.

Some men of powerful intellect are so feeble in their moral nature, that they exert but little influence. Some again, who are bright, shining lights as to their moral nature, are not powerful intellectually, hence their influence is more limited. But Dr. Scott was powerful intellectually and morally, and hence wielded a mighty influence. In the full strength of his years, such was the correctness of his judgment and the force of his influence, that in the Presbytery or Synod his positions were seldom dissented from.

Like some lofty promontory on the ocean shore, he stood out from the great continent of humanity as a beacon, by

which a voyager over the stormy sea of life might well seek guidance. He also had a great heart of benevolence. At different times I have been almoner of his bounties, and have been surprised at his beneficence. In one instance, from the peculiarity of the circumstances, I was much surprised at his charitableness, and I think the recipient was yet more surprised than myself. He was a tower of strength, and whereever he appeared, it could easily be seen that he was born to be a prince among men. Yet he was remarkably modest and retiring, coming to the front only at the call of duty or at the request of his brethren. But when he did come, there was no uncertain sound in his weighty utterances. And the result was usually such as might be expected from a mighty intellect, sound judgment, and a warm heart.

Forty years ago I was preaching in Tennessee, and sometimes held services where he had preached ten years previously. The whole country was full of his fame. No one in the Southwest then had such fame as a preacher, as the youthful Scott. Some years previous Gideon Blackburn had flamed through Kentucky, as a brilliant meteor in the Presbyterian sky. But young Scott was regarded a youthful giant, that might well compare with the illustrious predecessor in a sister State. I have heard intelligent men express wonder that one so young cou'd have accumulated such a fund of knowledge and preach with such power.

He then preached without notes, and in the huge log churches of the times, as he would rise in the majesty of his theme, and pour forth a mighty torrent of burning thought, the audience would lean forward with rapt attention, and the commotion in the sea of upturned faces told that the great deeps of the heart of the congregation were being stirred to their very bottom.

He commenced preaching at seventeen. He was chaplain in the Blackhawk War soon after, and wrote out the treaty of capitulation signed by Blackhawk. His descent at the close of the war down the Mississippi, 600 miles in a canoe, alone except an Indian boy, was a greater adventure than that of young Washington when he bore his dispatches from the governor of Virginia to the French commander at Fort Duquesne.

The whole river on both sides was infested with hostile savages, and no fires could be kindled by night. Frequently he had to fasten his boat on some little island in the river, where he slept, and during the voyage he lived on uncooked or cold food.

Dr. Scott's great work on this Coast was the establishment of the Theological Seminary. It is a monument that will stand as a memorial of his great ability and toil, when all the marble palaces and splendid mansions of earth shall have crumbled into the dust.

To me it is one of the gratifying memories of the past, that a few years ago Dr. Scott asked me, if he died first, I would preach his funeral sermon, adding, that if I died first he would preach my funeral sermon. He was then strong and vigorous, and I was feeble, though able to preach. But I am not able to preach now, and was not able to visit him in his last hours of life.

"Oh! it will be sweet in that beautiful land
Free from all sorrow and pain,
With songs on the lip, and harp in the hand,
To meet one another again."

Farewell, illustrious warrior, till we meet again on the bright hills of glory.

J. W.

Rev. Sylvester Woodbridge, D. D.

(The Occident)

It seems something wonderful that the three men who organized the first Presbytery in California, in February, 1850, should all have continued after this to live beyond the average period of human life. Thirty-three is the average of human existance. These men were all past that limit at the organization of the Presbytery. The youngest, the writer of this article, was thirty-five; the eldest, Rev. Albert Williams, was forty-one, and Dr. Woodbridge, thirty-seven.

But the circle is now broken. Death has claimed his victim. But why say death? Why not say, the angels came and bore him away in their chariots of glory, the beloved of the Lord, and seated him in some sweet bower of light in the midst of the paradise of God on high.

To the Christian:

"There is no death,
What seems so, is transition;
This life of mortal breath
Is but the suburb of the life elysian,
Whose portal we call death."

Dr. Woodbridge was a great and good man. He was great in intellect, great in magnanimity, great in purity of heart. He had keen analysis, quick perception, and a broad and lofty imagination. His address a few years since, before the students of the Theological Seminary, on "A Criticism," was a production that would have brought credit to the greatest masters of logic and rhetoric. His sermons on special occasions were full of power and pathos. I was with him in the pulpit when he preached the dedication sermon of the Presbyterian Church built by Rev. Thomas Fraser in Santa Rosa, in 1869. I noticed in the audience a man of strong intellect, who frequently used his handkerchief. I happened to be at dinner with this man. In speaking of the services, he said, "He had heard many great sermons—sermons that were great at the beginning, or in the middle, or the end. But he had never before heard a sermon so great as that all the way through." Dr. Woodbridge's magnanimity was equal to his intellect. As a public journalist, when editor of "The Occident," his convictions may have required him sometimes to write what was distasteful and perhaps offensive to some. If so, it was in terms of the most courteous kindness. I have been with him in times of great trial, when it would have been very strange if human nature had not been wrought up to a very high pitch of impatience. Yet I never saw him angry. I have seen him exceedingly sad and dejected, but never saw any symptoms of anger.

As to purity of heart and a guileless life, no breath of envy or jealousy or hate could cast upon him the slightest imputation of shame. And yet upon the atonement of Christ, and upon that alone, did he rest his hopes of eternal life.

He was a great toiler. His labors on "The Occident," when its editor, were simply herculean. Nothing but an iron frame, an iron will and a brilliant intellect, could have accomplished what he did. He would rise in the morning at three o'clock in the winter, and write on his sermons for the Sabbath till daylight; then go down to the editorial rooms, nearly a mile away—usually walking (for dimes were scarce with him then)—and commence the labors of the day. He was editor, publisher, bookkeeper, porter.

Those of us who remember "The Occident" of those times recall the broad range of topics which he discussed—their comprehensiveness, pith and power. In addition to all this editorial labor, he was a pastor, visiting the sick, comforting the bereaved, burying the dead, preaching twice on the Sabbath, superintending the Sabbath school, and attending to all the duties of a faithful pastorate.

The last time the three of us met together in public services was at the thirtieth anniversary of the organization of the First Presbyterian Church of San Francisco. In imitation of the first meeting of the California Presbytery thirty years previous, we constituted a Presbytery on the platform of the pulpit, Dr. Woodbridge acting as moderator and calling the roll. Mrs. Woodbridge had been called to her heavenly home a few months previous. In the remarks which I made, I referred to her as the first of the six—the three ministers and their wives—who had left the world of toil and care for the world of rest and peace. At the close of the speaking, which was to be followed by a supper in the church parlors, Dr. Woodbridge came to me and in deepest sadness thanked me for my kindly reference to his dear wife, and retired to his home. It was the last meeting together of the three "Ws" on earth.

In my own late heavy bereavement in the death of my dear wife, I received from him a kind letter of sympathy and comfort. It was brief but breathed a sweet and tender spirit. At the close he wrote, "As to myself, I am far down in the shadowy land, well nigh exhausted in body and mind." The expression made me weep afresh for him and for myself as well.

He was a faithful soldier of the cross. Few have fought the good fight of faith as well and so bravely.

Farewell, Christian warrior! Thou hast unbuckled thine armor, and entered upon thy glory and thy rest. No longer is thy wearied and worn spirit depressed by the chilling damps and blighting frost of earth; but elastic and free, it may soar the immortal heights of endless glory and bliss forever and forever.

"Oh, it will be sweet in that beautiful land,
Free from all sorrow and pain;
With songs on the lips, and harp in the hand,
To meet each other again."

J. W.

Mrs. Sylvester Woodbridge

Mrs. Woodbridge had been in ill health for sometime but there was no serious concern about an immediate change. Suddenly she said to Dr. Woodbridge, "Life, life of which we have spoken so often," and she had passed into the life eternal, leaving an aching void in the hearts of family and friends.

With deep pathos, Dr. Woodbridge repeated these words and the final scene, but scarcely less in tenderness and pathos was his information given of his wife's death at our first meeting after the event, "We have a lot in the cemetery now."

J. W.

Rev. James Woods.

(The Occident.)

"He was a good man" was the inspired record concerning the evangelist Barnabas, and so of the lamented demise of the Rev. James Woods, it may be written, a good man has passed away. His testimonial is in both his life and in his death. Though from early youth he had been a sufferer from bodily infirmity, he attained by the good hand of God the mature age of three score and ten years and more. During the past few months he showed no marked change of condition until October 8th. In the morning of that day he took an accustomed walk, and returning to his residence he was engaged in writing family letters, the last unfinished, when suddenly he was attacked by acute and severe pain. Physicians were called who, at first, thought the symptoms indicated pleura-pneumonia. The paroxysm, however, soon ceased, succeeded by a gradual sinking of vital forces premonitory of a probable fatal issue. By his desire telegrams were sent to his children informing them of his illness. His only daughter and son-in-law hastened to his bedside. Others failed to see him in life. Very beautiful and assuring was the closing scene. Consciousness remained until the evening of the 9th. Meanwhile and to the last of earth he was calm and peaceful and painless; and till he became unconscious, he continued to express unshaken confidence and comfort in his Savior. He repeated a large portion of the hymn "Trusting Jesus, That Is All." Also, as to his support, he recited the stanza,

> "Jesus can make a dying bed
> Feel soft as downy pillows are;
> While on his breast I lean my head,
> And breathe my life out sweetly there."

Then followed his final utterance. "Christ is my hope, my joy, my trust. These are my dying words." His last written testimony was given in his unfinished letter to his son, James L. Woods, the pastor of Carson, Nevada:

Winters, Cal., Oct. 8, 1886.

Dear Son:

It would have delighted me to have attended your praise meeting on the Sabbath evening. The book, (Duffield's) "English Hymns," is one of the most delightful which I have in my library. It is truly cheer-

ing to read sketches of the lives of such persons as wrote, "More Love to Thee, O Christ," "One There Is Above All Others," "When I Survey the Wondrous Cross," "Rock of Ages, Cleft for Me," "Jesus, Lover of My Soul," and multitudes of others. Frances Ridley Havergal was one of the loveliest Christians, and her death was supremely happy. The same is true of Toplady and many others. Well might we all pray and long that our last days might be like theirs. And we all have the same Savour to save us, the same Holy Spirit to sanctify us, and the same Heavenly Father to watch over us.

Here the letter ended and was found unsigned lying upon his table.

Gradually life ebbed to its close at half past three o'clock, morning of the 10th, Sunday, when the liberated spirit entered into eternal rest.

The survivor of the three original members of the Presbytery of California, recalling the times of "sweet counsel together," in affectionate remembrance and sad satisfaction offers the present tribute of fraternal regard.

ALBERT WILLIAMS.

San Joaquin Society of California Pioneers.

IN MEMORIAM.

To the San Joaquin Society of California Pioneers. Your committee heretofore appointed to report upon the death of our brother, Rev. James Woods, and to prepare a memorial upon his life and services, respectfully report:

(Biographical sketch omitted.)

He was essentially a Pioneer in Spirit, always ready to stand upon the frontier and labor for the good being and welfare of all mankind. His work upon this coast for over thirty years past will ever stand as the memorial of his fidelity and zeal to the cause of which he was always a loyal and faithful exponent.

Respectfully submitted,

ROBT. K. REID,
H. O. MATHEWS,
T. K. HOOK,
Committee.
GEO. L. WOLF,
Cor. Secretary.

A true transcript. Attest: W. H. Robinson, Secretary.

(From the Christian Observer, Louisville, Ky.)

IN THE WEST AND IN THE EAST.

Rev. James Woods.

We have to record, this week, the death of two noble Presbyterian ministers—one in California, the other in New Jersey; one a graduate of one of our theological schools, the other a fellow-student, and possibly an instructor of some of our ministers; both highly honored and esteemed.

Of the three original members of the Presbytery of California, only one (the venerable Albert Williams) now survives. In The Occident of October 20, he pays a beautiful tribute to the memory of Rev. James Woods, who, some thirty-five years ago united with him and Dr. Sylvester Woodbridge in forming that Presbytery. This tribute we hope to publish in our next issue. Meanwhile, we are glad to record his great usefulness as emphatically a pioneer missionary on the shores of the Pacific.

His wife was a daughter of Rev. Aaron Williams, of York District, S. C. (a sister of Hon. S. W. Williams, of Little Rock, Ark.) His labors lay in Kentucky, Tennessee, Florida and Alabama. At Jackson, Ala., in November, 1848, he was commissioned to mission work in California.

Of his excellent pioneer work in that State and of his triumphant passage from earth to heaven, our readers will learn next week

Dr. A. A. Hodge.

That prince among theologians, a worthy son of his illustrious father, died last Thursday, November 11, 1886, at Princeton, N. J. (Obituary omitted.)

Mrs. Eliza Ann Woods.

(The Occident.)

Entered into rest, after a long and painful illness, January 2nd, 1883, this lady justly beloved. She was a daughter of the Rev. Aaron Williams, Presbyterian minister, and was born in York District, South Carolina, October 11th, 1823. Under the domestic institutions of the South, she was tenderly and delicately reared. Her mind and heart were trained by careful culture and guidance in a Christian home. Early were developed those traits of character—conscientiousness, benevolence, unselfishness, patience, and fortitude—which ever shone brightly in her life. Well fitted for the situation, she was united in marriage with the Rev. James Woods, in the place of her birth, July 28th, 1840. Words cannot add to the interest and beauty of a career so radiant with Christian graces and benevolent deeds. A simple narrative of her life of three-score years would be her eulogy. The first nine years of her wedded state were spent in the sunny South, sharing with her husband the labors of his ministry. In 1849, with their two children, she accompanied her husband to this State, where he is widely known as one of the three pioneer Presbyterian ministers who formed the original "Presbytery of California." Her arrival antedates that of the wives of his two associates.

Responsibilities and sacrifices, appreciable only by contemporaries, were bravely and heroically met and borne by this courageous woman. Unaccustomed though she had been to ordinary cares of a household, for its duties she proved equal, and competent to cope with the singular and stern realities of pioneer life. How self-sacrificing, persistent, and in every way helpful she was, in the family and the church, as a devoted wife, fond mother, constant friend, and exemplary Christian, all who have known her manner of life can testify. She accepted, by a simple, unquestioning faith, the Christian doctrines, according to their interpretation in the creed of the Presbyterian Church, unmoved by objections of opposers, and with no tolerance of the subterfuges of any who would pervert their meaning or lower their standard. The final stage of such a life and character was a natural outgrowth. She knew whom she believed, and said repeatedly she had "no doubt of her acceptance," and, as well, Christ was precious to her own soul. Often in her sickness and pain, she said: "What would any one do in my situation without the Gospel?" With cheerful assurance, two days before her departure, she remarked to a visitor, the Rev. Mr. Culton: "I have often read, 'God shall wipe away all tears from their eyes'; he has wiped all mine away." Though submissive and patient in a remarkable degree, with a natural "desire to live a few years longer with her family in their new pleasant home," longing to depart prevailed. The language of her heart was, "O land of rest, for thee I sigh." Thus lived and died one who bore well her part in this new gospel field, to whom to live was Christ, and to die again. "Precious (very dear) in the sight of the Lord, is the death of his saints." Appropriate funeral rites for the departed, in which, by her own request, was sung, "Asleep in Jesus, blessed sleep," were performed in the afternoon of the 4th inst., in the Cumberland Presbyterian Church of Winters. The officiating clergyman was the Rev. Albert Williams, of San Francisco, assisted by the Rev. Mr. Culton, of Winters. The present tribute is offered as a chaplet of grateful memories.

ALBERT WILLIAMS.

The Rev. Albert Williams and Wife.

It is with great regret that I was unable to learn of life's closing scene with either the Rev. Albert Williams or Mrs. Williams. It would have been a sad satisfaction to have offered my personal tribute to the memory of the last member of the three pioneer ministers who laid the foundation of the Presbyterian Church on this Coast, and to his devoted wife who shared his labors.

In place of it I reproduce Mr. Williams, dedication of his book, A Pioneer Pastorate:

"To
MARY
Helper in my labors and sharer of my joys,
This volume is affectionately dedicated."

The Rev. Albert Williams was present at the burial of Col. Roderic Matheson, who fell during the Civil war at Antietam in 1862, and was buried with military honors in 1863 at his own home, in Healdsburg, Cal. The religious services were conducted by the Rev. E. Thomas, D. D., of the Methodist Episcopal Church, San Francisco. By his invitation Mr. Williams took part in the service and read the hymn "How blest the righteous when he dies." It was read with propriety and feeling. As well as I can recall, it was my last attendance upon a public ministry led by Mr. Williams.

I deem it my privilege to give the hymn here as my tribute and memorial:

How blest the righteous when he dies:
When sinks a weary soul to rest!
How mildly beams the closing eyes!
How gently heaves th' expiring breast!

So fades a summer cloud away;
So sinks the gale when storms are o'er;
So gently shuts the eye of day;
So dies a wave along the shore.

A holy quiet reigns around,
A calm which life nor death destroys;
And naught disturbes that peace profound
Which his unfettered soul enjoys.

Farewell, conflicting hopes and fears,
Where lights and shades alternate dwell;
How bright th' unchanging morn appears;
Farewell, inconstant world, farewell;

Life's labor done, as sinks the clay,
Light from its load the spirit flies;
While heaven and earth combine to say,
"How blest the righteous when he dies."

J. L. W.

Mrs. Susan T. Woods.

Clear Lake Press.

Mrs. Susan T. Woods, the estimable wife of the Rev. James L. Woods, died at Lakeport, Sept. 29, 1907. Mrs. Woods was born near Warrensburg, Mo., on July the 10th, 1847, and came to California in 1865.

She united with the M. E. Church South upon confession of faith in 1868, and by letter with the Presbyterian Church in 1873, in the Kelseyville congregation while Mr. Woods was acting pastor of the Clear Lake Presbyterian Church.

Her last remembered words were, "What a quiet and beautiful Sabbath this has been." "So He giveth his beloved sleep," were her husband's words when she had drawn her last breath.

ADDENDA

CHAPTER I.

Documentary Evidence.

The First Protestant Church in California.

"The First Presbyterian Church of Benicia, Cal., was organized April 15, 1849, by the Rev. Sylvester Woodbridge, Jr., assisted by the Rev. Albert Williams of San Francisco."

This is a definite and clear-cut statement, supported by official records and the testimony of the original witnesses and actors. It was the verdict and judgment of the contemporary generation. And, as far as known to this writer, it was unchallenged (except an inadvertence of 1898), for fifty years until 1899; and then, strangely enough, by a Presbyterian authority.

The First Methodist Episcopal Church of San Francisco, the Rev. William Taylor, missionary and first pastor, (September 21, 1849), upon the word of some—but not all—Methodist authorities, contests this precedence, based upon the claim of its own earlier organization.

The reputed organizer was the Rev. William Roberts, of Oregon, Superintendent of Missions. The dates given are viz.: October, 1848 (upon the memory and verbal statement of Mr. John Trubody in 1892); the fall of 1847, upon vague recollections of years long after; the spring of 1847, alike vague and indefinite; then definite and positive, on April 25, 1847, in the "Old Adobe" hotel near the plaza, (Rev. T. H. Woodward, letter of Dec. 10, 1898).

On the contrary, the dates assigned are as follows, viz: July 27, 1849 by inference, from a letter of the Rev. William Roberts, Supt. of Missions, to the Rev. William Taylor, missionary pastor, en route, left with Mr. Asa J. White, a local preacher, (Year Book, 1st M. E. Ch. S. F. 1892, page 7); "December 31, 1849, during some special meetings embracing the holidays." Clear cut and definite, but probably a lapse of memory, from a letter of Bishop William Taylor, May 23, 1898.

The variances among the Methodist authorities are due to several causes, namely, the absence of definite statements in original records and accessible private memoranda; lapses of memory, for they are men of prominence and high character, and confusion in the use of the terms "class" and "church," as defined in the standards, (doctrines and discipline), of the Methodist Church.

In "The Doctrines and Discipline of the Methodist Episcopal Church," (Edition of 1888), under the subject "Articles

of Religion," (No. 13), occurs this definition, under the title, "The Church."

"The visible Church of Christ is a congregation of faithful men in which the pure word of God is preached and the sacraments duly administered according to Christ's ordinances, in all those things that of necessity are requisite to the same."

(It is marked, "Paragraph 15").

"Paragraph 28" gives "the origin of the class"; "Paragraph 29" defines "The Class" as a company of men having the form and seeking the power of godliness united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation."

"Paragraph 46," on "Classes and Class Meetings," says, "The primary object of distributing the members of the church into classes is to secure the subpastoral oversight made necessary by our itinerant economy."

These citations should adequately inform those who are not Methodists of the difference between "the class" and "the church"; and likewise dispel confusion of thought in the minds of some who are Methodists.

The class (Paragraph 28), originated in London, in 1739, and the first one was formed by the Rev. John Wesley before the existence of the Wesleyan "Methodist Church" of England, and long before the organization of the "Methodist Episcopal Church" in the United States.

Evangelical protestantism will accept these definitions in substance though some have definitions that are shorter, and, in their view, more strictly Scriptural.

Upon this Methodist doctrine of "The Church" this inquiry is based, in searching for the order of precedence of Protestant Church organizations in the pioneer days of California.

On April 24, 1847, the Rev. William Roberts, Superintendent of Missions, en route to Oregon with his companion, the Rev. J. H. Wilbur, missionary, arrived at San Francisco on the bark Whitton, Capt. Gilson, 148 days from New York. On Sunday, April 25, he preached in Brown's Hotel, the "Old Adobe," near the plaza and organized a small class, with Aquila Glover as leader. A Sunday School of twenty members was also organized by the Rev. J. H. Wilbur May 2, with J. H. Merrill as superintendent. This class continued until the gold discovery in 1848, says the Rec. C. V. Anthony (letter of Nov.

24, 1899); but as the Rev. Wm. Taylor was informed, (Cal. Life, page 24), no meetings were held after Mr. Roberts' departure until the spring of 1849, when formed anew by Asa White.

Mr. Roberts did not visit California again until July, 1849. A new class was formed at this time with Mr. Asa White as leader. Mr. White was a local preacher to whom the interests of the Methodist Church were committed by Mr. Roberts until the arrival of Mr. Taylor on his way by sea. Before this time classes had been formed at San Francisco (1847), as above noted, San Jose (fall of 1847), Santa Cruz (1848), and later in 1849 at Stockton and Coloma. Up to this time (July, 1849), there is no record or reliable data of the organization of a Methodist Church.

From the fraternal letter of July 27, 1849, from the Rev. Wm. Roberts, Supt., to the Rev. Wm. Taylor, missionary, it may be a fair interpretation of ecclesiastical law and usage that Mr. Roberts used the words "the Church here" in their official sense to denote a local church organization. I confess that it depends somewhat upon one's bent of mind. It appears to have been an inchoate or provisional organization and to have been reorganized by the Rev. Wm. Taylor after his arrival. It is a maxim of the law that an inchoate act when completed relates to the beginning, in the exercise of a sound discretion.

I concede its place as the fifth Protestant and the first Methodist Episcopal Church in California; and in San Francisco the fourth Protestant and the first Methodist Church. The unsettled question is between the First Methodist Church, July 27, and the First Congregational Church, in San Francisco, July 29, 1849.

The definite and official record is in favor of the Congregational Church. But the equities, upon the whole, are with the Methodist. And it must be frankly conceded that except in formal organizations it is more thoroughly pioneer in tradition and spirit than any of the other churches except the First Baptist Church of San Francisco. One feels the touch of a responsive and sympathetic chord with the Rev. Wm. Taylor, in his frank concession, with a regretful sigh, that though the Methodist Church was the first to explore California as a missionary field, it was considerably behind other denominations in occupying the field. But there is enough pioneer flavor in each congregation to keep it wholesome and sweet.

Strife for mere precedence is unseemly. "Let him that is chief be servant of all"; and "the provocation be only unto love and good works."

San Francisco, April, 1898.

Rev. J. L. Woods.

Dear Brother: Yours of the 13th received. According to the statement of John Trubody, now deceased, to Rev. J. H. Woodward, the Society now known as First M. E. Ch. was formed in Oct. 1848. Others state that there was a class or society formed in the fall of 1847. Asa White was a local preacher of our church, and was placed in charge of the society and preached until the arrival of Wm. Taylor Sep. 1849. Asa White was placed in charge by Wm. Roberts, who was then Supt. of Missions on this coast. The first church was built in 1849, the timbers being hewn in Oregon, and brought here by Capt. Gilson. Bro. White may have superintended its building. Wm. Taylor was the first ordained minister of our church who preached here.

Yours truly,

W. S. URMY.

San Francisco, May 9, 1898.

Rev. J. L. Woods.

Dear Sir: Yours of May 3d at hand and carefully read. I have not the date of dedication of our first church in San Francisco.

The time of the arrival of Wm. Taylor in California is fixed by documentary proof of the best kind; Sept. 21st, 1849.

He may be able to give you the date of the dedication. His address is Alameda, Cal.

The address of T. H. Woodward is College Park, Cal.

Elihu Anthony, Santa Cruz, was one of the first members here. He may be able to give you some data.

There is no certain data as to the formation of the class in 1847 but there was probably an organization effected in that year.

I enclose leaves from Year Book of first church compiled by T. H. Woodward.

I remember very well the camp meeting you refer to.

With sincere regard,

W. S. URMY.

Mendocino, Cal., May 11th, 1898.

Bishop Wm. Taylor,

Rev. and Dear Sir:

I am preparing a statement of pioneer Presbyterian ministry and organization in California.

I have no personal claim upon you, but I have been in California since I was three years old, 1849, and my father, the late Rev. James Woods, was one of our pioneer ministers.

I wish to refer to contemporary work of other denominations. Can you without too great trouble give me the following information? (Fill blanks and return if more convenient.)

With great respect and fraternal regards, I am,

Yours faithfully,

JAMES L. WOODS.

Palo Alto, May 23, '98.

Dear Brother Woods:

Fifty-five years of preaching, six days per week, have broken down my voice and shaken my nerves, so you will excuse my not writing.

WM. TAYLOR.

(Endorsed)

Questions Answered by Bishop Wm. Taylor.

(1) The date of your arrival?

In San Francisco, Sep. 15th, 1849.

(2) By what ship?
Sail ship Andalusia, Capt. Wilson.

(3) Date of first class?
Fall of 1847 by Rev. Wm. Roberts, en route to Oregon.

(4) Date of organization of church?
Last day of 1849, week of special services embracing New Year holidays.

(5) Date of dedication of the first edifice?
No printed nor penned statistics at hand. About Feb., 1850.

(6) Was it of logs or boards?
Substantial frame, weatherboards and shingle roof, 24x36 ft.

(7) Did it survive the fire of Dec. 24th, 1849?
Yes. Stood for many years until a brick church was built on same site.

(Year Book 1892, pp. 6-8.)

The history of the First Methodist Episcopal Church, located on Powell Street, San Francisco, is of more than ordinary interest, not only to Methodists, but to every lover of the Lord Jesus Christ, for its organization marks the beginning of the Christian Church in California, inauguration of higher education, the establishment of the Book Depository and the founding of the first Christian paper. This history gathers additional interest from the distinguished men who founded and who have served this Church. We have taken special pains to be accurate, and give a connected history from the beginning. Our data for the facts here stated are the records of the church and the memory of John Trubody, one of the founders, and others who became connected with the movement in 1849.

Rev. William Roberts, Superintendent of the Missions of the Methodist Episcopal Church on the Pacific Coast, preached the first Protestant sermon in California April 24, 1847, in the "Old Adobe" near the plaza. This was the beginning which resulted in the organization of a Methodist Episcopal class in the home of John Trubody, in September, 1848, by Rev. William Roberts, on his return from Oregon. As there has been some question about the date of the organization of this class, we will give the words of John Trubody: "I came to California in October, 1847. I remained in San Francisco the winter of 1847-48. In the spring I went to Napa to build a hay press for some parties who had government horses. I returned to San Francisco in the early summer and went to the mines. I was among the first in the mines. Sent word to Missouri by Kit Carson of the discovery of gold. Returned to San Francisco in October, constructed a rude shanty of one room, and here Rev. Wm. Roberts was my guest. I remember he slept on the floor with his feet to the fire-place and his saddle bags for a pillow." In this room, in the month of October, 1848, the first class of the First Methodist Episcopal

Church was organized. It was composed of nine persons, Father Asa White, local preacher and leader; Jane and John Trubody, Alexander and Nancy Hatler, Aquilla and Mary J. Glover, Mr. and Mrs. Lament. Rev. William Roberts now returned to Oregon and left Father Asa White in charge. Steps were immediately taken to erect a church. Under the supervision of Rev. William Roberts the timbers were hewn from the forests of Oregon, and Captain Gilson brought the timbers in his vessel from Oregon free of charge. Father Asa White ministered to this little flock until the arrival of the Rev. Wm. Taylor (now Bishop in Africa), in September, 1849.

The new pastor was heartily welcomed by the young church. The following letter, upon his arrival, was handed to him by Rev. Asa White:

San Francisco, July 27, 1849.

My Dear Brother:

Let me welcome you to these shores as a fellow laborer in the vineyard of the Lord; would that I could see you before I leave but our work in Oregon forbids that I should remain longer. With the most heartfelt expressions of cordiality again I welcome yourself and family to these shores. I leave this letter in the hand of Brother Asa White, a local preacher in good standing in this place, in whose hands I have placed the interests of the Church here until the arrival of some itinerant minister of the Methodist Episcopal Church.

I am, dear brother, yours in Christ.

WILLIAM ROBERTS.

It is evident from this letter that William Roberts had completed the organization of the First Methodist Episcopal Church some time before the arrival of Wm. Taylor. In a very old looking book, with margin of the leaves browned by age, and the back much worn though bound with sheepskin, I find the record of the first quarterly conference. I give the minutes of this historic meeting in full:

San Francisco, Cal., November 30, 1849.

Pursuant to appointment, the official members connected with the Methodist Episcopal Church in this city met together this evening for the purpose of appointing stewards for the society and of organizing and holding a quarterly conference for this station, as authorized by our Book of Discipline, page 57, Ans. 7th to Ques. 1st.

Members present—Wm. Taylor, Missionary; Asa White, Local Preacher; John Bawden, Exhorter.

John D. Hammond, Pacific Coast Manager, The Methodist Book Concern, 1037 Market Street.

San Francisco, Dec. 23, 1899.

Rev. Jas. L. Woods,
Lakeport, Cal.

My Dear Sir: Your letter of Dec. 14th duly at hand, but absence and pressure of work has delayed reply.

We have no Discipline of the date you speak of for sale. I have in my personal library a discipline of 1851, which represents the law as made by the General conference in 1848. Answer 7 to question 1 page 57, which you ask for, does not appear in this edition, page 57 being devoted to preachers in charge. Subject of the quarterly conference appears on page 41, "question 1," "Of whom should the quarterly conference be composed? Answer—Of all the traveling and local preachers, exhorters, stewards and class-leaders of the circuit or station, and none else." Perhaps this is what you want. There is no answer 7 to question 1 in The Quarterly Conference.

Yes, I have abundant authority for saying that Rev. Wm. Roberts and Rev. Jas. H. Wilbur arrived by Bark Whitton in the Bay of San Francisco, Saturday, April 24, 1847, 148 days from New York, at 9 o'clock. On Sunday A. M. 25th, services were held on board the ship. On Sabbath afternoon Bro. Roberts preached in Brown's Hotel, San Francisco, and the next Sunday he went to Monterey. This was the first Methodist preaching in California as far as is known. On Sunday, Aug. (May?) 16th, Bro. Wilbur formed the first Methodist Sunday School in California. These two brethren remained in California about a month at that time and then proceeded by ship to Oregon, where they were under appointment. During their stay Mr. Roberts formed a class. Mr. Roberts left the class which he formed in the care of a good brother, but it does not seem to have flourished until Mr. Roberts' second visit in 1849.

I am sorry to have missed you when you called in October, and hope you will call again. I have often wished to visit your section, and may do so in the coming summer; if so I shall hope to see you.

Fraternally yours,

J D. HAMMOND.

Santa Cruz, June 7th, '98.

Rev. J. L. Woods,

Dear Sir:—Yours of May 18th and June 3d came duly to hand. In answer, I will give you such information as I can that you ask.

We arrived in San Jose from across the plains in Oct. 1847. A few days after that we met Capt. Gilson of the bark Whitton, then in San Francisco harbor; and by his solicitation went down to San Francisco the next week; and on Sunday held meeting in the new school house on the southeast corner of Portsmouth Square at 11 o'clock. In the afternoon at 4 o'clock we had meeting on the bark with a good number brought out from the shore in small boats.

We found a small class of eight persons in San Francisco, organized in church form by Robert and Wilbur in the spring, in the month of April, I think.

They were passengers on the bark Whitton for Oregon Mission. Roberts was superintendent and was authorized to look after church work in California. The names of the members of that society, as we remember them, are Hatler and wife, Glover and wife, Truebody and wife, and two single persons whose names have passed my mind. Well, that was the start of Protestantism in San Francisco, as we remember.

Asa White commenced preaching in San Francisco in the fall of 1849 or winter of 1850. He held his meetings in a large tent. The church on Powell Street was commenced in the winter of '50-51. I do not remember when finished and dedicated.

William Taylor came to San Francisco late in the fall of 1850, I think. He re-organized the class soon after he came.

We lived in San Jose about three months before moving to Santa Cruz. In the meantime we formed a class of twelve members in San Jose.

In the spring of 1849 W. Roberts, Supt. M. E. Church Missions, came down from Oregon. I went with him to Coloma, the then center of

mining operations. He stayed there about two weeks, formed a class of eighteen members. I was given charge of the same and remained there until late in the fall.

We were acquainted with Rev. T. Dwight Hunt. He came up from the Sandwich Islands late in the fall of 1848, and was employed by an association of merchants and others to preach commonly accepted doctrines of all Protestant churches. He, being a conscientious and God fearing man, found himself in a cramped condition. They objected to his opposing the liquor traffic and preaching temperance. It did not last long, and he quit.

We remember the coming of the Rev. Albert Williams in 1849. I met him in San Francisco soon after his arrival.

I am in my 80th year, have lived out man's allotted time; but the good Lord gives life and strength still to look after my invalid wife, who came to the coast with me. She has been for eight years almost helpless with paralysis; but I am thankful in the hope of Heaven, and to die would be gain.

Yours truly,

(Signed) ELIHU ANTHONY.

Santa Cruz, Nov. 24, 1899.

Rev. J. L. Woods,

Dear Brother: Your note of inquiry is in hand. First let me say that the organization of a class is equivalent to the organization of a church in Methodism. It is so now, and was so in a more emphatic sense fifty years ago. Wm. Roberts, Supt. of the Methodist Missions, did organize a church in San Francisco in April, 1847. It consisted of six members. In the early part of May a Sunday School was also organized by Rev. J. H. Wilbur, a companion of Roberts, and a missionary to this coast. That church and Sunday School continued in existence as is evidenced by a living reliable witness, until the discovery of gold in Jan., 1848. It was then scattered to the four winds. Mr. Roberts reported this organization to the Missionary Society of our church, and the letter went across the continent in care of Gen. Kearney, in the summer of 1847. A verbatim copy of the letter I have seen. The original is on file in the office of the Board of Missions in New York. The next organization of the M. E. Church in San Francisco was in the spring of 1849, when Wm. Roberts paid a visit to California, being still Superintendent of the work in this territory. A class was formed in the home of John Trubody, recently deceased, and Asa White, a local preacher, was placed in charge as pastor. This society continued until Wm. Taylor arrived in Sept., 1849.

In the spring of 1849 a church was organized at Coloma by Wm. Roberts and Elihu Anthony, my brother, a local preacher, yet living, was placed in charge; my father-in-law, S. F. Bennett, was class leader. That church has had continuous existence until now.

In Jan., 1848, in Santa Cruz, my brother, Elihu Anthony, aided by Adna A. Hecox, also a local preacher, and acting under authority of Wm. Roberts, at the time Superintendent of Methodist Missions in Oregon and California, organized a church which has had continuous existence since that time. Two members of that first church yet live, and are members of the Methodist E. Church in Santa Cruz, Elihu Anthony and Mrs. Margaret Hecox. I was acquainted with B. A. Case, Mrs. Mary Case, Mrs. Sarah Anthony, Miss Jane Van Anda, and others, who were charter members of that church. They were living here in April, 1851, when I became a resident of Santa Cruz. This church celebrated its semi-centennial anniversary in January, 1898, with considrable interest. Three of the charter members, including the first pastor, E. Anthony, were living here at the time, though only two could be present at the meeting.

I have carefully studied the facts in the case, weighed conflicting

statements, when found, and feel certain there is no mistake in any of the above statements.

Perhaps I ought to say, that the society had been reorganized much earlier in San Francisco after the discovery of gold, but for the presence of Rev. T. Dwight Hunt, who had come from the Sandwich Islands and gathered a congregation of all kinds of churches, the Methodist among them, and that when Mr. Roberts proposed such organization, the latter named were opposed to it because there seemed to be too few to support more than one pastor. Even the organization in the Spring of 1849 was very quietly effected for the same reason. Several known Methodists did not join it until Mr. Taylor's arrival.

Very fraternally yours,

C. V. ANTHONY.

San Francisco, December 10, 1898.

Rev. J. L. Woods:

Your communications and questions came to my hand last July. I was then traveling all the time in the interest of the University of the Pacific and my library was unpacked. Since my appointment here I had forgotten the communication until the morning when overlooking my letters I found yours and give the answers as I am able. I think they are correct so far as can be ascertained. There is no doubt as to when and by whom our church was organized. There is evidently a mistake in my little book written at Powell street regarding the organization by Wm. Roberts of our church in 1848, for Wm. Roberts did not return from Oregon until the Summer of 1849. This mistake was due to the memory of John Trubody. The other statements rest upon official reports and records, and are correct.

Yours truly,

T. H. WOODWARD,
Pastor of Tirinity M. E. Church.

Questions Answered by Rev. T. H. Woodward.

(1) What data, if any, are there that a class was formed in San Francisco in Oct., 1847, by the Rev. Wm. Roberts.

Ans. His personal letter to the Missionary Advocate at New York. Class and Sunday School was organized May 2, 1847, by Bro. Wilbur, a companion of Roberts while Roberts was visiting Santa Cruz, May 2-7.

(2) What data for statement that he preached in San Francisco, April 24th, 1847?

He preached April 25, 1847, in old Adobe Hotel. Data, his personal letter to Missionary Advocate at that time, New York. He arrived in Golden Gate Sat., April 24, following week went to Sonoma and last of the week to Santa Cruz.

(3) Is the Elisha Anthony of San Francisco 1849, the Elihu Anthony of Santa Cruz (now living there)?

The same man. His son, C. V. Anthony of Denver, Col., and a member of our conference is now writing a history of Methodism in California.

(4) What record is there beside his fraternal letter of July 27th, 1849, that the Rev. Wm. Roberts organized an M. E. Church before Rev. Wm. Taylor's coming?

His letters or reports to the Missionary Advocate of New York; a copy of these reports were at 1037 Market St., S. F., previous to the fire.

(5) If the records show, what is the exact date of such organization of the church?

April 25, 1847. Class and Sunday School, May, 1847.

(6) Can you give me exact wording of the M. E. Book of Discipline (used in 1849) page 57, Ans. 7th to Ques. 1st?

I cannot. (See letter of J. D. H. Hammond, ante, J. L. W.)

(7) Is it correct that the Cal. Christian Advocate was the first religious paper published in this State?

I believe it is correct.

(8) When did the Rev. Isaac Owen come to California, and what was his first charge?

These two questions can be answered by consulting the early minutes of our conference, preserved at 1037 Market Street, S. F. I have not the data on hand. I think, however, in 1850 and his first charge was either Santa Clara or Powell Street.

(9) Did not the Rev. (now Bishop) Wm. Taylor arrive in San Francisco earlier than Sept. 21st, 1849?

I think in conversations with him some time ago he puts it in Sept., 1849. He spoke from memory.

(10) What other Methodist Episcopal Classes were there in 1848 and 1849 in California?

There was a class in Santa Cruz, 1848, and I think one in Santa Clara in 1849.

(11) Have you the date of arrival of the Rev. T. Dwight Hunt in San Francisco in 1848?

I have not. The early minutes will give such data.

(12) Did Asa White preach from Oct., 1848, to Oct., 1849, regularly?

He had charge of the work until the arrival of Bishop Taylor, appointed by Supt. Roberts.

(13) If so, where did his congregation meet?

In private home of John Truebody mostly. He secured a lot, however, for a church.

(14) Where did Rev. Mr. Hunt preach during same time?

I think he was in Santa Cruz, though I have not the date. Minutes will show, 1037 Market Street.

(15) When and in what church was the California Bible Society formed, auxiliary to American Bible Society?

I do not know.

(16) Which was first established, Bible Society or Book Concern?

I do not know. It is easy to ascertain when Book Concern was established in S. F. I think they occupied the same rooms.

CHAPTER II.

PIONEER WORK IN SOUTHERN CALIFORNIA.

Los Angeles Letter.

Editor Occident: There is too often occasion for regret in after years that no accurate record of pioneer church work has been kept, and in many instances where records have been kept they have afterwards been lost, and thus many interesting incidents in the early history of churches can never be recalled. Whenever any interesting memoranda are obtainable they ought to be given to the public and carefully preserved by those most interested. I am in possession of a few facts in reference to the first organization of a Presbyterian Church in Los Angeles, which, I think, will be of special interest to many Presbyterians, especially in Los Angeles and vicinity. A few days before I left Columbus, Ohio, to come to Los Angeles, I received a letter from Rev. T. K. Davis, D. D., of Wooster, O., dated April 29th, 1887, in which he says: "How different you will find things from what I did when I went to Los Angeles in 1855, and found myself the only Presbyterian minister in the southern half of the State of California. I preached there a year or a little over, had a good Sabbath school, preached regularly twice every Sabbath to a congregation, sometimes encouragingly large, and sometimes very small. We organized a church of twelve members, with the principal teacher in the public school, an Irishman, Mr. McKee, as elder. By the courtesy of Rev. L. F. Laverty, pastor of the Second Presbyterian Church, I am permitted to give some additional interesting facts in reference to that first organization. In a letter to Brother Laverty recently received from Dr. Davis he says: "From a diary lying before me as I write, kept by me at Los Angeles in 1855 and '56, I copy entries made March 29th, 1856: On Saturday preached at 2 o'clock a discourse preparatory to communion. Eight persons were present, four men and four women—Mr. Glass, Mr. McKee, Mr. Williams and Mr. Ely, Mrs. Workman, Mrs. Gilchrist, Mrs. Williams and Mrs. Campbell. March 30th, Sunday, we had our first communion (and the first Protestant communion service ever held in Los Angeles, unless our Methodist friends had one last fall when Mr. Gober visited them). Fourteen persons communed. Three others, who will unite with us, were providentially prevented at this time. The congregation was unusually large for this place, and all remained throughout the entire service except Mrs. Hoyt and her son (our Episcopal friends). Preached from 1 Peter 3:18, 'Christ suffering once for sins.' Preached a sermon to young men in the evening, 1 Cor. 15:33, on the evils of keeping bad

company. The attendance was good and the interest manifested was encouraging. That was a day of small things in Los Angeles. What wonders God has wrought since then!" That first organization lapsed in the course of a few years, we presume, because there was no minister available at that time to keep up the work.

A little more than twenty-three years ago another church, known as the First Presbyterian Church of Los Angeles, was organized by Rev. Thomas Frazer, D. D., now of Oakland, who was then Synodical Missionary for the Synod of the Pacific. Since then the work has grown rapidly. We now have twelve Presbyterian churches in Los Angeles, including one Spanish, one Chinese and one Welsh, with an aggregate membership of more than 3000, and among them is the Immanuel Church with over 1200 members, ranking among the strong and influential churches of our denomination in this country. In view of this it is not surprising that Dr. Davis should exclaim, "What wonders God has wrought!" When he was here forty years ago Los Angeles was a small Mexican town; now it is a city with a population of nearly 100,000. Then he was the only minister in the southern half of California; now in the seven southern counties we have a Presbytery with more than 100 ministers; and there are residing in this city a half dozen or more ministers and their wives—intimate personal acquaintances—to whom Dr. Davis sends kindly greetings. How often are we reminded not to despise the day of small things!

D. R. C.

(The Occident, June 18, 1896, page 8, col. 1.)

Wooster, Ohio.

Editor Occident: I was glad to see in The Occident of July 2 a communication from the Rev. James L. Woods, in reference to "Pioneer Work in Southern California." From it I learned that unintentional injustice had been done to my good friend and brother, the late Rev. James Woods. I have always been under the impression that the organization of a Presbyterian Church in Los Angeles, effected by me in March, 1856, was the first regular organization in that city, and that the communion season enjoyed at that time was the first enjoyed by the Presbyterians, and possibly the first Protestant communion ever held in Los Angeles. It was incidentally referred to as such, in writing to my friend, the Rev. D. R. Colmery, in April, 1887, as he was about to leave Ohio for Los Angeles. Nothing could have been farther from my thoughts than ignoring the labors of Mr. Woods, or doing injustice to him. He had preached for a year at Los Angeles before I went there. While I was preaching as a temporary supply in the First Church

of San Francisco, in the early summer of 1855, Mr. Woods wrote to me and urged me to come to Los Angeles. When I went, he and Mrs. Woods were exceedingly kind to me, and I shall never forget them.

Brother J. L. Woods says that his father had organized a church, that is, as I infer, had held a communion season without the election of elders, in March, 1855. I did not know this. Hence my erroneous statement. I am glad that my mistake has been the occasion of having the attention of the church turned to those pioneer ministers of 1849, and the early fifties, whom I found laboring in California, and with whom I held sweet communion during the years 1855, '56 and '57. They labored in trying times. They did a grand work for the Presbyterian Church in laying the foundation of things on the Pacific Coast. May they be held in everlasting remembrance.

Fraternally yours,

THOS. K. DAVIS.

(The Occident Aug. 6, 1896, page 7, Col. 2.)

(Correction.—Two elders were elected. One declined the office and the other preferred that his installation be postponed. J. L. Woods.)

Editor Occident: In your letter from Los Angeles in The Occident of June 18, 1896, reference is made to the ministry of the Rev. T. K. Davis, D. D., in the First Presbyterian Church. From memory and documents I am able to add some further information of pioneer work by the Presbyterian Church in Southern California.

The pioneer minister of the Presbyterian Church in Los Angeles was the Rev. James Woods, in 1854, formerly of Stockton. (Southern Californian, Nov. 30, 1854.) He was appointed to missionary work in California, November, 1848. After a visitation of six months in several of the Southern States, as the agent of the Board of Domestic Missions, he embarked with his family from New York for San Francisco, May, 1849, via Cape Horn.

He organized Presbyterian Churches in Stockton 1850, Los Angeles 1855, Santa Rosa 1856, and Healdsburg 1858. His active ministry continued till 1883, and he died in his 72nd year at Winters, Cal., Oct. 10, 1886. He was moderator of the Synod of the Pacific in 1852. Upon his death the Synod placed a memorial upon its records. (Minutes Synod of the Pacific, 1886, page 30; minutes 1887, page 42.)

The First Presbyterian Church of Los Angeles was organized by the Rev. Jas. Woods in March, 1855. The church had

twelve members when organized, but no ruling elders. (Correction—Two ruling elders were elected. One could not accept Confession of Faith, and the other, William McKee, wished to postpone his installation.) A lot was also secured for a church building at the corner of New High and Temple Streets. (Manual of the First Presbyterian Church of Los Angeles 1884, page 3; Overland Monthly, February, 1885, page 190; "California Recollections," page 197.)

In the manual of 1884, above named, an unintentional injustice is done to the work of the Rev. T. K. Davis, D. D., as it apparently makes the Rev. W. E. Boardman, D. D., the immediate successor of the Rev. James Woods. I have a lively recollection of the Rev. Mr. Davis, of his coming to Los Angeles, and of his being a guest at my father's house in the autumn of 1855. My father welcomed him as his successor and introduced him to the congregation and community before his own departure for Santa Rosa. Forty years time is a long while, but childhood's impressions are lively, and its memories tenacious.

The old adobe court house in which the first church was organized was standing in 1888, but in 1894, during my attendance at Synod, I could find no trace of it.

Fraternally yours,

JAMES L. WOODS.

Letter of Rev. Thomas K. Davis, D. D.

Wooster, Ohio, April 15th, 1898.

Rev. J. L. Woods,

My Dear Brother: Your favor, post-marked April 4, came to hand only a few days since, and absence from home, at a meeting of presbytery, has prevented me from replying sooner. In answer to your queries, I would say that I was licensed and ordained by the Presbytery of Carlisle, and installed over the churches of Bedford and Schellsburg in 1850, which charge I resigned in the spring of 1855, for the purpose of going to California. There was no Protestant church building in Los Angeles while I was there (1855-56)—(going in September, '55, and leaving in August, '56). For a time I preached in the court room in which your father had preached; afterwards we used the lower room in the public school building.

The Rev. W. E. Boardman went to Los Angeles in 1858, I believe. He was a member of the Presbytery of Philadelphia,

and was pastor of the church of Gloucester City, N. J., up to the time of his leaving for California.

Mr. Wm. McKee was the only elder of the church while I was there. He was a bachelor, an Irishman by birth, and principal teacher in the public school.

The only communion service we had while I was there was on Sabbath, March 30, '56. After so long a time I have a very indistinct recollection of events. I happen to have kept a diary during the time I was in Los Angeles. It says, "Fourteen persons communed. Three others, who will unite with us, were providentially prevented at this time." I also make this remark, "This was the first Protestant communion ever held in Los Angeles, unless the Methodists had one last fall, when Mr. Gober was here."

I was for years under the impression that your father had preached in Los Angeles without having organized a church, or having a communion. I had nothing to depend upon for it, but a very poor memory. When your statement appeared in the Occident, I was satisfied that you were right, and that I had labored under a wrong impression. For when I came to think of it, was it not altogether probable, and almost certain, that, having a good congregation as your father had, he would both organize a church and hold a communion service, probably more than one? What misled me was the statement in my diary, made at the time, and quoted above.

I would like very much to know in what year your father died, and what age he had reached; and whether your good mother is living still, or was she taken from you before your father? And how many children are living and where? I have a very distinct recollection of your father and mother, and have always had pleasant memories of their kindness and hospitality to me. I was so inexperienced and thoughtless, at that time of my life, that I doubt very much whether your parents had a pleasant memory of my sojourn with them. I am glad to know where you are laboring, and I trust that your father's God will bless you, and make you a great blessing to multitudes.

Very sincerely yours,

T. K. DAVIS.

CHAPTER III.

A Chapter of Errors.

When on several occasions, I have sought the correction of historical errors in the public press, regarding pioneer religious work in California, my efforts were not always well received. It has been said that my criticisms were not correct, that an undue interest had been shown in purely local church affairs, and that I was too sensitive about the place and work of my father, the late Rev. James Woods. I am satisfied, in the issues raised, to abide the considerate judgment of the public upon the contents of this book. One instance among several is given here.

On September 17, 1907, I saw in the San Jose Mercury, quoting from memory, this statement:

"The pioneer missionaries who came to California for permanent work and settlement in 1849 ,namely, the Revs. Sylvester Woodbridge, Albert Williams, James Woods, John W. Douglas, Samuel H. Willey and S. V. Blakeslee, all came on the steamer California on its first voyage, and were all Presbyterians."

It would be hard to crowd as many mistakes into as few words. Mr. Blakeslee was a Congregationalist and came overland. Mr. Williams came on the steamer Oregon. Mr. Woods came on the sailing vessel Alice Tarlton. The Rev. O. C. Wheeler, sent by the Baptist Home Missionary Society, who did come on the "California" on that voyage, was not mentioned. There were other pioneer missionaries of several churches who came in 1849, "for permanent work and settlement." Among them were T. Dwight Hunt, Presbyterian, from Honolulu (in Oct., 1848); Flavel S. Mines, by the Isthmus, and J. L. Ver Mehr, by Cape Horn, both of the Episcopal Church; William Taylor, by Cape Horn and Isaac Owen, overland, both of the Methodist Episcopal Church; and Joseph A. Benton, by sea, of the Congregational Church.

The following errors have been deemed of sufficient importance to demand correction; for whatever is of sufficient historical interest to warrant record is of sufficient importance to demand accuracy of statement.

The Rev. Henry J. Van Dyke, D. D., LL. D., of Brooklyn, N. Y., in an appreciative article upon the death of the Rev. Dr. Scott in January, 1885, said in the Occident, quoting from memory: "He was, I believe, the first Protestant, certainly the first Presbyterian, minister in California."

The mistake is palpable, for, when Dr. Scott came in 1854 the earlier pioneers had organized churches and presbyteries in 1849, and a synod in 1852.

Dr. Van Dyke took the editorial correction in good spirit, saying humorously, "that he had been caught napping." It may be added, "Homer sometimes nods."

In an anniversary sermon, in the First Presbyterian Church of San Francisco in May, 1899, published in The Occident, it was stated that Mr. Frederic Buel, when he came to California in 1849 as the agent of the American Bible Society, concealed the fact that he was a minister in order that, "as a layman he might be more acceptable to the people of California."

Mr. Buel was a layman. A former license by the Congregational Church had expired. He was licensed (1850) and ordained (1851) by the Presbytery of California.

In The Occident, January, 1898, in an article it was said that the First Presbyterian Church of San Francisco was the first Presbyterian and the first Protestant church in California, and that the First Presbyterian Church of Marysville (organized Nov. 24, 1850), was the second.

In the San Jose Mercury, in an article, September, 1907, it was stated in the same way about the First Church of San Francisco, and that the First Presbyterian Church of San Jose (organized Oct. 7, 1849), was the second.

Refer to "Pioneer Churches of 1849" and enough is said.

In the Pacific, of San Francisco, November 2, 1899, it was said that the Congregational Church at Sacramento, dedicated October 6, 1850, was the first Protestant church dedicated in California.

On the contrary, the First Baptist Church of San Francisco was the first, dedicated August 5, 1849; and the First Methodist Church of San Francisco, dedicated October 7, 1849, was the second. There were others before the Presbyterian Church in Stockton, but it was dedicated May 5, 1850; it was the first Presbyterian Church built and dedicated as a house of worship in California.

In an Occident article it was said that the Rev. Thomas K. Davis, D. D., was the pioneer Presbyterian minister of Southern California, in 1855, and that he organized the First Presbyterian Church of Los Angeles.

In the same paper, and in a private letter of April 15, 1898, he conceded that the Rev. James Woods was the pioneer minister in 1854, that he had organized the First Presbyterian Church at Los Angeles in 1855, and that he was on the field and in person resigned the work to Dr. Davis in September, 1855.

In California Sketches by Bishop O. P. Fitzgerald, subject the Rev. E. B. Lockley, Southern Methodist pastor at Los An-

geles in August, 1855, there is reproduced a humorous letter, (page 47), of Mr. Lockley's in which he says, in part, "Dear Porterfield: I have been here six months. There are three Protestant churches in the place. Their united congregations amount to ten persons. . . Is it, (i. e., the seat of hunger), in the stomach or in the brain? After consulting all the best authorities, **and no little experience,** I have concluded that it is migratory—first in one and in the other! Take care of my cats."

LOCKLEY."

The three churches with their pastors were: Methodist (North), Rev. Jesse T. Peck; Methodist (South), Rev. Edward B. Lockley, and Presbyterian, Rev. James Woods. One who knew Lockley, as did the author, can heartily enjoy the broad humor of his epistle; but it must not be taken too literally any more than the following in the same sketch, from the same Lockley, viz.: "Mariposa, April, 1858. Dear Fitz: Your dunning letter has been received and——placed on file. Yours, E. B. Lockley." (Cal. Sketches, Fitzgerald, Nashville, Tenn. Barbee & Smith. 1897.)

In the Pacific of November 2, 1899, in an article by the Rev. J. T. Ford, of Los Angeles, appears, (page 19, col. 1, near the bottom), this history of the Presbyterian Church in Southern California, viz.:

"Rev. John W. Douglas, a Presbyterian missionary, labored in Los Angeles from January to August, 1851, but the outlook appeared so hopeless that he was withdrawn for more promising work elsewhere. A Presbyterian minister, Rev. W. E. Boardman, author of the once famous book entitled 'The Higher Christian Life,' organized in Los Angeles, May 4, 1859, what was known as the "First Protestant Society." A church was built in 1864, which became soon after a possession of the Episcopal Church. So great were the difficulties in the way of successful Protestant Christian effort that the work of a man of so great mental and spiritual power as Mr. Boardman appears to have been well nigh fruitless."

I requested information about Mr. Douglas, suggested corrections in other matters and sent ten cents for the issue containing same. Ten cents! Ten years! All gone. No returns.

In the "Golden State," by McClellan, title page missing, it is happily stated (page 404), that on the "third Sunday in April, 1849—the Rev. S. Woodbridge—assisted by the Rev. Albert Williams, organized and established at Benicia **the first Protestant church organization in California."**

And that, "the second Protestant church organization in California, and the first in San Francisco, was the First Presbyterian Church, organized by the Rev. Albert Williams, on the 26th of May, 1849."

He errs, however, in giving the **second** Protestant church organization to the Congregational Church and Rev. T. Dwight Hunt, in the city of San Francisco; where it was the fifth in San Francisco and the sixth in California. The **second** Protestant church organization in San Francisco, and the **third** organization in California was the First Baptist Church of San Francisco, July 6, 1849, the Rev. O. C. Wheeler, pastor. After the Presbyterian Church at Benicia, the order of organization was for a time all in San Francisco, viz.: Presbyterian, Baptist, Episcopal, Methodist and Congregational.

It is a mistake that the First Methodist Church of San Francisco (original Powell Street Church), was organized before the First Presbyterian Church of Benicia, April 15, 1849.

In the body of this work is given a brief history of the Methodist Church of San Francisco, according to the author's understanding. And in the addendum the process by which the judgment was reached.

At the same time the reader is referred to "California Life Illustrated," by the Rev. Wm. Taylor, the first pastor, in which (page 61), he frankly concedes:

"That though the Methodists were the first Protestants to explore California as a missionary field—still, in the order of time, we were considerably behind other denominations in occupying the field."

He mentions T. D. Hunt, O. C. Wheeler, S. H. Willey, J. W. Douglas, S. Woodbridge, J. A. Benton, F. S. Mines and Dr. Ver Mehr as preceding him, the last by only a few days (pages 62-67). He mentions (page 63), that "Rev. S. Woodbridge established a church in Benicia, where he still resides as pastor." (1858.) He states that the Rev. Albert Williams "organized, on the 20th of May, the First Presbyterian Church," composed at that time of six members" (page 66).

He notices also organization of churches preceding his arrival, September 21, 1849, by Rev. F. S. Mines, Episcopal, (page 67), in San Francisco; and J. A. Benton (page 67), Congregational, in Sacramento; the arrival of Rev. Dr. Ver Mehr, Sept., 1849, and the organization of "Grace Parish" April, 1850 (page 67); and closes (on page 68), thus: "Of these pioneer missionaries, the two Episcopal clergymen named and the Rev. Messrs. Hunt, Wheeler and Williams were, as before

stated, the only established pastors in San Francisco on my arrival; they received me with cordial greeting as a co-laborer with them in the great work of evangelization in California." (Page 68). Then follow some personal and fraternal remarks.

The First Methodist Church was the fourth Protestant church in San Francisco, the fifth Protestant and the first Methodist church in California.

It is an error that the first meeting of presbytery was held at Stockton and was organized in the house of the Rev. James Woods. Its origin is unknown unless it be a misconstruction of "California Recollections" on page 31, which refers to a special or adjourned meeting after the regular session at Benicia in February.

The "Presbytery of California" (O. S.), formed by the General Assembly May 29, 1849, first met for organization and business at Benicia February 20, 1850.

The "Presbytery of San Francisco" (N. S.), formed by the General Assembly May 22, 1849, first met at Monterey September 20, 1849; the first Protestant Assembly of its kind in California.

Other errors of pioneer times are noted in their proper places as personal incident or local circumstances.

(THE END)

AUTHORITIES CONSULTED

I.

Personal memories, conversations with the living witnesses and actors, current newspapers, both secular and religious, personal letters, occasional historical items in newspapers, books and magazines, undated news clippings, private diaries and occasional written memoranda.

II.

Special correspondence of the year 1898.

The following list of letters was written in 1898 for the purposes of gaining information, obtaining authorities, making corrections and reaching mutual agreements or differences. It was not exhaustive, but it is given as a preliminary survey of the field.

I acknowledge with appreciation and my hearty thanks the promptness, kindness and courtesy with which my requests were nearly always received and answered.

Inquiry was made for all Protestant Churches organized before May, 1850; and all Presbyterian Churches organized before 1860; as far as known.

Names of clerks of session of Presbyterian Churches, not found in this list, will appear in the local histories. Other churches not named make no claim to organization in 1849, as well as could be learned after careful inquiry.

List of Letters

Presbyterian Church.

The Revs. S. H. Willey, D. D.; A. F. White, LL. D.; Thomas K. Davis, D. D.; W. C. Mosher, Thomas Fraser, D. D.; J. S. McDonald, D. D.; Wm. Alexander, D. D.; James Woodworth, A. H. Croco, Thos. F. Day, D. D.; Robert Robe, W. S. Gilbert, R. W. Reynolds, James Price, W. L. Ledwith, D. D.; F. R. Farrand, James Mitchell; Mesdames F. Buel, W. W. Brier, F. Tracy, S. F. Hyde, F. H. Jones; Messrs. A. F. Woodbridge, Albert Williams, Jr.; W. A. Scott, Jr.; W. W. Brier, Jr.; N. Wagonseller, W. A. Maxwell, J. W. Boggs, Benj. Dewell, Alex. Ragle, James B. Roberts, Felix Tracy, Andrew Aitken, Robert Simpson, Robert McCulloch, James R. McDonald, John Gamble, Ph. D.

Baptist Church.

San Francisco.—Rev. E. A. Woods, D. D., (pastor); Mr. O. C. Pope, (church clerk); Prof. John C. Pelton. San Jose—The pastor of Baptist Church, Mr. E. J. Wilcox (church clerk). Sacramento—The pastor of the Baptist Church. St. Helena—The pastor of the Baptist Church, W. J. G. Dawson, M. D., (church clerk).

Episcopal Church.

San Francisco—Trinity Church, Rev. H. E. Cooke (rector); Grace Church, Rev. R. C. Foote (rector). Sacramento—The rector of the Episcopal Church.

Methodist Episcopal Church.

San Francisco—Revs. W. S. Urmy (pastor), Bishop William Taylor (first pastor), 1849, J. D. Hammond, D. D.; Mr. Elihu Anthony, Revs. C. V. Anthony and T. H. Woodward. Santa Cruz—Rev. Thomas Filben, D. D. (pastor). Sacramento—Rev. S. J. Canoll, D. D. (pastor). San Jose—Rev. Dr. Kummer (pastor). Mr. W. L. Woodrow. Stockton—Rev. W. C. Evans, D. D., Ph. D. (pastor).

M. E. Church, South.

The pastor Centenary Church, San Francisco.

Congregational Church.

San Francisco—Rev. George C. Adams, D. D. (pastor). Sacramento—Rev. J. B. Silcox, D. D. (pastor); Mr. A. C. Sweetser. Marysville—Revs. George Mooar, D. D., and J. H. Warren, D. D.

Lutheran Church.

Revs. E. Nelander and J. E. Bushnell, D. D. (Reply, no claim to organization in 1849.)

III.

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TESTIMONIALS

REV. ARTHUR J. BROWN, D. D.,
Secretary of Presbyterian Board of Foreign Missions, New York City.
The First Presbyterian Church. Pastor: Rev. Arthur J. Brown, D. D.

Portland, Oregon, Sept. 12, 1894.

Rev. James L. Woods,

My Dear Brother: It was a kind Providence which led you to send me your father's book on "California Recollections" at this particular juncture. I was just wondering where I could find something about the history of early Presbyterianism in California. I have read the book through already, and am delighted with it. The time will come when descent from those Christian pioneers will be considered equal to a patent of nobility.

Sincerely yours,
ARTHUR J. BROWN.

REV. THOMAS FRASER, D. D.,
Former Synodical Missionary, and Professor of Systematic Theology in San Francisco Theological Seminary.

916 Myrtle St., Oakland, Cal., May 26, 1898.

Dear Brother Woods: You seem to be engaged in quite an arduous work. I have often been asked to write up my work in California but could never muster up interest enough in the subject to begin. Besides I never kept records of anything I did except in memory and that is not always reliable. I trust that you and your wife are in good health and that you are prospering in your work. Julia joins in kind regards to both of you.

Yours truly,
THOMAS FRASER, per J. F.

THE OCCIDENT.
Rev. Theodore F. Burnham, Editor.

We begin today the publication of a series of historical articles by Rev. James L. Woods of Lakeport, who is a son of one of the "three W's," as they were called in early days—the pioneer preachers, Woodbridge, Williams and Woods. He has special qualifications for such a task, and we advise our readers to preserve this series of articles, which is sure to contain matters of permanent value. Nov. 29th, 1899.

Our readers will do well to preserve the historical articles now being published in The Occident, from the pen of Rev. James L. Woods. They are of value now and will increase in value as the early days recede farther from us.

SAMUEL H. WILLEY, D. D. LL. D.
Congregational Church, Retired.

To the Editor of The Occident: I have taken great pleasure in reading your articles on "Early Presbyterianism in California," by Rev. James L. Woods. They are of more value to the denomination and to the public than at first appears. Their accuracy is their prime characteristic. Where so many names and dates and facts, running through the records where often years are concerned, the writer must have made diligent and prolonged research to have brought out a record almost absolutley free from errors.

It is a contribution to the history of Presbyterianism in this State that deserves grateful recognition. It furnishes a reliable foundation for

a further history, which should be written in detail; and after what he has done, who will be so likely to write it as well as Mr. Woods himself? His special interest in these matters seems to me to arise from a filial affection for the memory of his honored father, who was one of the earliest and most faithful pioneer Presbyterian ministers who came to California.

The time will come, if it has not come, when such a history will be appreciated as of great value by all Christians, as a record of earnest and fruitful Christian work. Samuel H. Willey. June 13th, 1900.

REV. W. B. NOBLE, D. D.
Presbyterian Synodical Missionary, Permanent Clerk of the General Assembly.

Los Angeles, Cal., Jan. 9, 1902.

Rev. James L. Woods,

Mr. Dear Brother: I have a letter from Rev. Edgar P. Hill, D. D., pastor of the First Church of Portland, Oregon, saying that he has been asked to address the next General Assembly on our work on the Pacific Coast in 1900, and that he desires information as to the early history of our church in California.

I have thought that you could doubtless furnish him more detailed and accurate information than any one else, as you have written a great deal on the subject for the religious papers, etc.

I will be obliged if you will aid him in any way you can, and if you will send direct to him at Portland, Ore., any matter you can furnish. I will write to him that I have requested you to do so. With kind regards,

Yours cordially,
W. B. NOBLE.

EDGAR P. HILL, D. D., LL. D.
Pastor First Presbyterian Church, Portland. Professor in McCormick Theological Seminary, Chicago.

454 Alder St., Portland, Ore.

My Dear Mr. Woods:

I return the excellent material you furnished me in connection with Presbyterianism in California. It was fine reading and most helpful.

I am under very great obligations to you for which I must offer the poor pay of my hearty thanks.

Very cordially,
EDGAR P. HILL.

AQUILLA WEBB, D. D.

First Presbyterian Church, Los Angeles, California, May 15, '03.

Mr. James L. Woods,
Lakeport, California.

My Dear Mr. Woods: I appreciate very much your thoughtfulness in sending me the "Occident." They are very interesting and valuable.

Very sincerely,
AQUILLA WEBB.

PRESBYTERIAN HISTORICAL SOCIETY.
Rev. James Curry, D. D., President; Secretary of Board of Directors of San Francisco Theological Seminary.

Vacaville, Cal., Sept. 26, 1905.

Rev. J. L. Woods,
Lakeport, Cal.

My Dear Brother: You know we have a California Presbyterian Historical Society. For some time I have been thinking of writing to see if you can furnish us some Presbyterian history for preservation there. Have you one of your father's books on early Presbyterianism which he wrote some years ago, that you could present to our society? Or there

may be something else of his of historical value. Then you wrote a series of concise articles on the early history of our church that are very valuable. Perhaps you could furnish a copy of these. We want histories of the churches, especially their earliest history. Please let me hear what you can do. Thanking you for any assistance you can give, I am,

Very sincerely yours,

JAMES CURRY.

REV. JAMES S. McDONALD, D. D.

Historian of Synod, Former Synodical Missionary, in the "Pacific Presbyterian."

Dr. McDonald makes the following excellent suggestion as to Synod's program:

"The next meeting of Synod will be held in the historic First Church, San Francisco, on the sixtieth anniversary of its organization. It seems fitting that a couple of hours, at least, should be devoted to a celebration of that important event. Rev. James L. Woods of Lakeport gathered wild flowers on populous, aristocratic "Nob Hill," when he was a lad, and looked down upon the infant city. He knows far more about the early history of the Synod than any member of it. Permit me to suggest that the Moderator and Stated Clerk make provision for a brief memorial service, and request Mr. Woods to address Synod, should his health permit.

"About 1 a. m. fifty years ago this Fourth of July, my young wife and I, passengers on the Panama steamer Orizaba, stepped ashore to enter upon life's work on the Pacific Coast." July 11th, 1912.

THE SAN FRANCISCO THEOLOGICAL SEMINARY

San Rafael, March 31, 1898.

My Dear Mr. Woods:

In reply to your favor of the 23rd instant, I regret to be compelled to say that I know of absolutely nothing besides what you mention which would serve to help as sources of information as to the first decade of our Coast Presbyterianism. As you know, I had occasion to look up those matters a little a year or two ago and I could find nothing else. I am very glad you are going into it for you are the very one to do it; your personal recollections will supplement the sparse material at hand. I hope you will put your results into print for we ought to have better and more complete records of those early days and of the noble and godly men who blazed the way for us.

Very truly yours,

H. C. MINTON.

St. Helena, Cal., Oct. 30th, 1909.

Dear Brother Woods:

I hope you are enjoying comfortable health and able to do the work you have entered on in writing the doings of our church in its early days on this coast. I wish you all success and I am sure when you have accomplished what you have undertaken it will meet with a kind reception by all who are interested in what we may call pioneer ecclesiastical work.

We have a pleasant time at meetings of Presbytery and Synod and on the whole we have much to be thankful for what is being done in this great commonwealth that we have to do with.

With best wishes for your temporal and spiritual welfare, I remain,

Yours fraternally,

JAS. MITCHELL.

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W66
1981

Woods, James L., 1846-1918.
California pioneer decade of 1849 : ... c1981. (Card 2)
San Francisco, Calif. : Hansen Co., c1922.
Includes index.
ISBN 0-914330-44-6

1. Presbyterian Church--California--History--19th century. 2. California--Church history. I. Woods, James, 1814 or 15-1886.

A059660
CCSC 23 DEC 93 8437929 CSTMxc

It is my sincere hope that the re-issue of this rare volume will inspire all those who read it. The appeal of this book is not limited to Presbyterians; in its pages, the stories of the earliest California churches of several denominations come alive. These chronicles are unified by uncommon leadership, devotion, vision, and moral strength in the service of Christ and His church.

The book you now hold contains a wealth of material dealing with religious and secular practices during the gold rush era. Accordingly, clergy and laity alike will find it engrossing. General readers can gain insights into the inner workings of our beloved church, and share in the growth and development of a vibrant institution. Your own church may figure in the historical saga, one rich in accounts of generous and giving clergymen, elders, and church members. Presbyteries and synods are captured at work; likewise, the pioneering efforts of eastern churches to foster Christianity are conveyed in moving fashion.

Read this volume with care and gently ask yourself, "How may I contribute in this era as I help make history through the church of Jesus Christ?"

Leo K. Brown, B.D., H.R.
Visitation Minister of the
First Presbyterian Church,
Visalia, California